

Meditations on the Tarot

Letters XVIII - XXII

A Journey into Christian Hermeticism

XVIIIth Meditation on the Major Arcanum
of the Tarot — "La Lune"
"The Moon"

God forbade Lot and his family to look back: but Lot's wife behind him looked back, and she became a pillar of salt. (Genesis xix, 26)

David's heart smote him after he had numbered the people. And David said to the Lord, "I have sinned greatly in what I have done". (II Samuel xxiv)

Our intelligence, as it leaves the hands of Nature, has for its chief object the unorganized solid.

Of the discontinuous alone does the intellect form a clear idea. Of immobility alone does the intellect form a clear idea. The intellect lets what is new in each moment of history escape. It does not admit the unforeseeable. It rejects all creation.

The intellect is characterized by a natural inability to comprehend life.

But it is to the very inwardness of life that intuition leads us — by intuition I mean instinct that has become disinterested, self-conscious, capable of reflecting upon its object and of enlarging it indefinitely.

(Henri BERGSON, "Creative Evolution", trsl. A. Mitchell, London, 1964, pp. 162-164, 174, 186)

Dear Unknown Friend,

The prohibition to Lot and his family against looking back, David's sin in having numbered the people of Israel, and the characteristic traits of human intelligence (as opposed to intuition) formulated by Henri BERGSON have this in common that they relate to the problem of the inversion of the forward movement of life, i.e. they relate to the problem of retrograde movement. Now, it is the problem of retrograde movement, contrary to that of life, which is suggested spontaneously by the Card of the XVIIIth Major Arcanum of the Tarot — "The Moon". It is the antithesis of the XVIIth Arcanum "The Star". For if the latter evokes ideas, feelings and impulses of will relating to the evolution of life and consciousness, concerning their infinite development, the former evokes ideas, feelings and impulses of will relating to the inversion of the evolutionary movement of life and consciousness, i.e. to their envelopment, arrest of movement and retrograde movement. Instead of the current which flows and the verdant shrubs of the Card of the XVIIth Arcanum, we find the stagnant water of a swamp and two rigid stone towers in the Card of the XVIIIth Arcanum. Instead of the naked

Woman who makes the current (which continues in its flow) emanate from the two vases, we find an image of the most enveloped or shielded creature — the crayfish — at the bottom of the swampy basin, and two dogs (or a dog and a wolf) which are baying at the moon Above. Lastly, instead of the radiant constellation of eight stars, we find the darkness of a total eclipse of the Moon.

Through the totality of the context of its Card, the XVIIIth Arcanum of the Tarot invites us to a spiritual exercise — to a meditation on that which arrests evolutionary movement and tends to give it a direction in an inverse sense. And just as the dominant and principal theme of the XVIIth Arcanum is the "agent of growth", so it is a matter in the XVIIIth Arcanum of the special agent of diminution — the principle of the eclipse. In the case of the XVIIIth Arcanum it is a matter neither of temptation from outside, which is the subject of the VIth Arcanum, nor of the Devil and demons — the intoxicating and enslaving forces — which constitute the subject of the XVth Arcanum, nor even of the presumptuous tendency to build "towers of Babel", which is the subject of the XVIth Arcanum, but rather of something which is there, which is given and imposed on every incarnated human soul by the very fact of being incarnated, i.e. which the fate of being incarnated entails with necessity. The principle of the eclipse or the "agent of diminution" would be present and active in us even if the Devil and all demons resigned and even if all human beings learned the lesson of humility and abandoned the desire to build "towers of Babel".

The XVIIIth Arcanum of the Tarot is the Arcanum of the twofold current that Henri Bergson designates as "intelligence-matter" or "materialistic intellectuality", contrary to the twofold current "duration-spirit" or "intuition-conscience". For the current "intellectuality-materiality" that Bergson portrays like no other thinker is precisely this "agent of diminution" or "eclipse principle" that is suggested by the context of the Card of the XVIIIth Arcanum. Because the Moon is the principle of reflection: just as it reflects the light of the Sun, so does human intelligence reflect the creative light of Conscience — and the latter is eclipsed when "materialistic intellectuality" prevails. Just as man's will to master Nature sets "materialistic intellectuality" in motion and prescribes it the "rules of the game" for its work, so is the Moon of the XVIIIth Arcanum in eclipse, i.e. it is only fringed by rays of reflected sunlight, whilst the surface of the Moon itself reflects only the image of a human face in profile. Further, just as the crayfish moves backwards in swimming, so does human intelligence move backwards, i.e. in the direction "effect-cause", when it is engaged in the act of knowledge that is proper to it. The other details of this Card — the colored drops which are falling upwards, the two towers, the two dogs which are baying, the stagnant water of the swamp — only make more specific, as we shall see through the following meditation on the central theme of this Arcanum, further aspects of the current "intellectuality-materiality" that is contrary to the current of creative evolution or "duration-spirit".

The "Sun", "Moon" and "Stars" are — according to Genesis — lights "in the Firmament of the heavens to give light upon the earth", whose creation constituted the fourth day of the creation of the world.

Now, human consciousness is the field where three kinds of light are manifest: creative light, reflected light and revealed light. The first participates in the work of the creation of the world such as it has continued since the "sixth day" of creation, which we now call "creative evolution"; the second illumines the dark field of action of the human will, which we now call "matter"; the last orientates us towards transcendent values and truths which constitute,

as it were, the supreme court of appeal, the ultimate criterion, of all that is of worth and of all that is true in space and time. It is thanks to these three types of light that man is at one and the same time a creator participating in creative evolution, a master of matter — author of the work of civilization — and that he is a kneeling worshipper of God, capable of orientating his will towards the divine will. Creative consciousness, reflecting intelligence, and revelation from above are the three lights of the human microcosm — its "Sun", "Moon" and "Stars".

The three Major Arcana of the Tarot — "The Star", "The Moon" and "The Sun" are those of light revealed from above, reflecting intelligence and creative consciousness. We were occupied with the stellar Arcanum in the last Letter. In the following Letter we shall be occupied with the solar Arcanum. In this Letter, it is a matter of the lunar Arcanum, i.e. the Arcanum of the inseparable couple of the Earth and its satellite — the Moon — or, for the microcosm, materiality and intelligence. It should be formally pointed out that the XVIIIth Arcanum of the Tarot reveals the relationship between the Moon and the Earth; it deals with the couple Moon-Earth as such — just as, for example, Henri Bergson deals with the couple "intelligence-matter" as such. For materiality (i.e. the material and mechanical aspect of the world) is to intelligence (i.e. to the faculty of consciousness which proceeds from effects to causes by induction and deduction) as the Earth is to the Moon; intelligence is attuned to matter, and the latter is attuned to intelligence by lending itself easily to analysis and synthesis. Matter thus adapts itself to intelligence, and the latter "is characterized by the unlimited power of decomposing according to any law and of recomposing into any system" (Henri BERGSON, "Creative Evolution", trsl. A. Mitchell, London, 1964, p. 165). They constitute an inseparable couple. Imagine what the state of intelligence would be if it were deprived of the environment of the material world, where there is the "unlimited power of decomposing according to any law and of recomposing into any system". Not only would it be incapable of separating out particular things from their enduring totality and grouping them into categories and classes, but also it would be powerless to manufacture the implements and machines which it makes use of to supplement the organs of action and perception with which Nature has endowed the human being.

The divisibility and malleability of inorganic matter (or matter rendered inorganic) are as indispensable to intelligence as water is to a fish which swims, or as the air is to a bird which flies. They constitute its vital element.

"The essential function of our intellect, as the evolution of life has fashioned it, is to be a light for our conduct, to make ready for our action on things, to foresee, for a given situation, the events, favorable or unfavorable, which may follow thereupon. Intellect therefore instinctively selects in a given situation whatever is like something already known; it seeks this out, in order that it may apply its principle that "like produces like". In just this does the prevision of the future by common sense consist. Science carries this faculty to the highest possible degree of exactitude and precision, but does not alter its essential character. Like ordinary knowledge, in dealing with things science is concerned only with the aspect of repetition. Though the whole be original, science will always manage to analyze it into elements or aspects which are approximately a reproduction of the past. Science can work only on what is supposed to repeat itself... Anything that is

irreducible and irreversible in the successive moments of history eludes science." (Henri Bergson, "Creative Evolution"; trsl. A. Mitchell, London, 1964, p.31)

At the same time there is reason to point out that the aspect of the repetition of things that intelligence seeks in the first place corresponds to the almost innate inclination of intelligence to reduce movement to immobility and to transform time into space. "Repetition" is only the immobile element in movement and the spatial element in time. When, for example, we speak of the yearly cycle of seasons, we turn the movement of time into space; we replace movement by the representation of a circle in space. And this circle signifies the stable repetition of the course of the seasons: springtime - summer - autumn - winter - springtime etc.

No one has stated this postulate of intelligence — i.e. repetition, and the consequent transformation of time into space — with more force than Solomon, who says in Ecclesiastes:-

"What has been is what will be, and what has been done is what will be done; and there is nothing new under the sun. Is there a thing of which it is said: See, this is new? It has been already in the ages before us. There is no remembrance of former things, nor will there be any remembrance of later things yet to happen among those who come after."
(Ecclesiastes i, 9-11)

Clearly, it is a matter here of a postulate — a dogma of faith for intelligence — because the statement by SOLOMON surpasses the limits of experience by affirming that something which arises as new in the field of immediate experience must be the repetition of something old, fallen into forgetfulness, and that it is only ignorance due to the forgetfulness of the past which makes it appear as new, and that it will be just the same in the future, i.e. everything that will be judged as new will be thanks only to forgetfulness of what happens in the present. Time creates nothing; it only combines and recombines that which is given for ever in space. Time is like the wind, and space is like the sea; the wind produces waves in infinite repetition on the surface of the sea, but the sea remains the same; it does not change at all. Therefore there is nothing — and there cannot be anything — new under the sun.

This is the postulate of intelligence, advanced some three thousand years ago, which is still accepted and which underlies the way intelligence works.

And here is its antithesis, formulated by BERGSON:

"The universe endures. The more we study the nature of time, the more we shall comprehend that duration means invention, the creation of forms, the continual elaboration of the absolutely new." (Henri Bergson, "Creative Evolution"; trsl. A. Mitchell, London, 1964, p.11)

We shall return later to the Bergsonian — and Hermetic — antithesis, when the necessity for it will be blindingly apparent as the natural reply to this postulate of intelligence, and when it will present itself to the mind as, so to say, the "complementary color" to the Arcanum "The Moon", which Arcanum "The Moon", in so far as it is a spiritual exercise, has no other aim than to evoke the conscious desire to go further than intelligence, and to decide to make a leap in order to leave its sphere.

But let us return to the pair "intelligence-matter" or "intellectuality-materiality".

The intellect aims first of all at constructing.

"This fabrication is exercised exclusively on inert matter, in this sense, that even if it makes use of organized material, it treats it as inert, without troubling about the

life which animated it. And of inert matter itself, fabrication deals only with the solid; the rest escapes by its very fluidity. If therefore, the tendency of the intellect is to fabricate, we may expect to find that whatever is fluid in the real will escape it in part, and whatever is life in the living will escape it altogether. Our intelligence, as it leaves the hands of Nature, has for its chief object the unorganized solid." (Henri Bergson, "Creative Evolution"; trsl. A. Mitchell, London, 1964, pp. 161-162)

Thus the axiom of intelligence that the whole is greater than the part is valid wholly and without reserve when it is a matter of a solid body or a liquid measure (i.e. when fluid is rendered similar to a solid body). Half a stone is evidently smaller than the whole stone, and half a glass of water indicates less water than a whole glass. But this axiom is not valid unreservedly when it is a matter of the functions of a living organism. You can certainly have a leg cut off, which is many times larger than the heart of the human body, without death ensuing, but you cannot do without the heart, without dying. The function of the heart is more essential to the life of the whole human organism than the leg, although the heart is very much smaller than the leg. Thus, with respect to a living organism, the axiom in question has to be modified — in the sense that, from the point of view of functioning, the functioning parts and the functioning whole can be equal. Therefore, so far as the functioning of a living organism is concerned, one could bowl over the bourgeois logician with the formula: the whole can be equal to the part.

The same axiom, applied to the moral domain, should undergo still further an active modification. In the domain of pure values the axiom in question changes its form and becomes transformed into its contrary. Indeed, Caiaphas' argument in favor of a decision against Jesus, advanced to the assembly of the Sanhedrin, "that it is expedient for you that one man should die for the people, and that the whole nation should not perish" (John xi, 50), is evidently simply an appeal to the logical axiom that the whole (the nation) is greater (is of higher value) than the part (a single man). But the whole Jewish nation had no other reason for existence than part of it — the Messiah! Still more: Is the Word — "through which all things were made and outside of which nothing has come into existence," and which became flesh — a part or is it the whole of the Jewish nation, mankind, lastly, the whole world?

Or again take the parable of the lost sheep, where the Master says :-

"If a man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the hills and go in search of the one that went astray? And if he finds it, truly, I say to you, he rejoices over it more than over the ninety-nine that never went astray." (Matthew xviii, 12-13)

Is the axiom that the whole is greater than the part still valid in the domain of moral values?

Or again, take the parables concerning the treasure hidden in a field, the pearl of great price, and the lesson of the poor widow's two copper coins: Is it not evident from them that for the world of values the axiom in question should be the part can be greater than the whole?

These conclusions at which one arrives when one applies logic to the organic and moral spheres are shocking for intelligence, whose rules of logic are in accordance with inorganic solidity.

David's great sin — in ordering that the people of Israel be numbered (cf. II Samuel xxiv) — consisted in the application of the method proper to human intelligence of reducing the living and moral to inorganic solidity, i.e. men to things: the living and moral (the community of Israel) to number. In giving the order to count the people of Israel, David committed the sin, in the

spiritual domain, of having reduced living and feeling human beings to dead and inanimate things, i.e. to corpses. Thus he sinned against the commandment: Thou shalt not kill.

And it was not only during the darkest time of the year — when the nights are at their longest — but it was also under the sign of virgin intelligence eclipsed by human terrestrial intelligence that the nativity of Jesus CHRIST took place. For it took place at the time of an enrolment of the whole world: "In those days a decree went out from Caesar Augustus that all the world should be enrolled ... when Quirinius was governor of Syria" (Luke ii, 1, 2). It was a time when the sin of David had been repeated, but on the scale of the Roman Empire — over "all the world". Then, Caesar Augustus decreed that all living and feeling human beings, including the incarnated Word, be treated as inanimate things. It was winter time as far as the Sun is concerned, and the time of an eclipse of the Moon...

Our intelligence is therefore only at ease, it is only entirely at home, when it is at work on raw matter, and in particular on solid objects: — "What is the most general property of the material world? It is extended: it presents to us objects external to other objects, and, in these objects, parts external to parts. No doubt, it is useful to us, in view of our ulterior manipulation, to regard each object as divisible into parts arbitrarily cut up, each part being again divisible as we like, and so on ad infinitum... To this possibility of decomposing matter as much as we please, and in any way we please, we allude when we speak of the continuity of material extension; but this continuity, as we see it, is nothing else but our ability, an ability that matter allows us to choose the mode of discontinuity we shall find in it. It is always, in fact, the mode of discontinuity once chosen that appears to us as the actually real one and that which fixes our attention, just because it rules our action. Thus discontinuity is thought for itself, it is thinkable in itself; we form an idea of it by a positive act of mind; while the intellectual representation of continuity is negative, being, at bottom, only the refusal of our mind, before any actually given system of decomposition, to regard it as the only possible one. Of the discontinuous alone does the intellect form a clear idea." (Henri BERGSON, "Creative Evolution"; trsl. A. Mitchell, London, 1964, pp. 162-163)

For this reason not only science decomposes, e.g. objects into chemical substances, the latter into molecules, molecules into atoms, and atoms into electrons, but also occult science (which would like to equal official science) decomposes. For example, the human being is decomposed into three principles — spirit, soul and body — when it is a matter of the place that man occupies between God and Nature; or into four principles — physical body, vital body, astral body, and ego (self) — when it is a matter of the practical task of mastership by the operant of his instruments, as is the case in Raja-Yoga; or even into seven principles — physical body, etheric body, astral body, lower self, reason, intuition, and higher Self — when it is a matter of the evolution of the human being in time; or lastly into nine principles — three corporeal principles, three soul principles, and three spiritual principles — when it is a matter of the relationship between microcosm and macrocosm, with its nine spiritual hierarchies, which reflect, in their turn, the divine Holy Trinity. If we add here also that Christian theology divides man into only two principles — body and soul — that the Vedanta and the Cabbala divide him into five principles — for the Cabbala these are b a s a r, n e p h e s h, n e s h a m a h, h a y a h, and y e h i d a h — that Cabbalists also divide man into ten principles, according to the ten Sephiroth, and that certain astrologers divide him into twelve principles, according to the twelve signs of the zodiac, it becomes evident that man easily allows himself diverse modes of decomposition, according to the aims of

the intelligence which applies them. But he admits of this operation only in so far as he is given over to the manipulations of intelligence which treat him in the way proper to it, i.e. which decompose him according to a system corresponding in the best possible way to the ends that the will is aiming at. Because intelligence — even when it is engaged in occult science — clearly represents to itself only the discontinuous.

For this reason intelligence represents motion to itself as if it were discontinuous. It reconstructs motion by means of a motionless series that it places side by side, i.e. it makes the motion stop a desired number of times, obtaining in this way a cinematographic film, that it then makes roll: "Suffice it now to say that to the stable and immobile our intellect is attached by virtue of its natural disposition. Of immobility alone does the intellect form a clear idea." (Henri Bergson, "Creative Evolution"; trsl. A. Mitchell, London, 1964, p.164)

The Greek philosopher Zeno of ELEA, who lived twenty-four centuries before cinematography, author of the celebrated arguments concerning the "flying arrow" and "Achilles and the tortoise", even denied the reality of motion for the reason that intelligence can represent only a succession of static positions in movement. Just as SOLOMON proclaimed, three thousand years ago, the postulate of intelligence "that there is nothing new under the sun", so did ZENO proclaim, twenty-four centuries ago, the other postulate of intelligence "that there is no continuous movement, there are only successive points of rest".

Intelligence is attached above all to positions of movement and not to the progress through which it passes from one position to another — progress which is movement itself.

"From mobility itself our intellect turns aside, because it has nothing to gain in dealing with it. IF the intellect were meant for pure theorizing, it would take its place within movement, for movement is reality itself, and immobility is always only apparent or relative. But the intellect is meant for something altogether different. Unless it does violence to itself, it takes the opposite course; it always starts from immobility, as if this were the ultimate reality..." (Henri Bergson, "Creative Evolution"; trsl. A. Mitchell, London, 1964, p.163)

Intelligence concentrates only on the harvest, i.e. on the product, and not on the production — which is, for it, only the means, a series of steps, for arriving at the product. It is always the result to which it aspires. It is always the autumn of things and events which it has in view. It is orientated towards facts — accomplished things — and not towards the process of creation, or that of becoming. The springtime and the summer of things and events either escape it or are taken into account only under the aspect of autumn — as its stages of preparation. Germination and growth are then considered only in relation to the harvest. Mobility coming into being — this is germination and growth; whilst the harvest is "become" — it is the product.

Quite other than the principle underlying intelligence — the principle of autumn — is that underlying the intuition of faith:

"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and nothing that was made was made without him. In him was life, and the life was the light of men" — says the Gospel according to John in advancing the principle of the intuition of faith, the principle of springtime. It is the beginning, the springtime of things of the world, to which the Gospel of St. John aspires, and it is the creative Word — the mobility itself at the heart of

life and underlying the light of consciousness — that it advances as the point of departure for all that follows. The Gospel of St. John invites us from the outset to an unparalleled act of violence to our intelligence — in transposing from autumn, where it is at home, to full springtime; from the harvest to the sowing; from things made to the creative Word; from vivified things to Life itself; from illumined things to Light itself.

We shall occupy ourselves in more detail with creative intuition — or the mystery of faith — in the Letter on the XIXth Arcanum of the Tarot — the Sun —, which is the Arcanum of Springtime. Here it is a matter simply of portraying more clearly the lunar and autumnal principle of intelligence by means of contrasting the principle of creative intuition — such as it is stated in the first chapter of the Gospel of St. John — with the principle of intelligence, which is the theme of the XVIIIth Arcanum of the Tarot.

Now, the Gospel of St. John appeals to the human soul to transpose its intelligence from autumn into full springtime — to rejuvenate it by placing it in the domain of creativity instead of that of the created, i.e. to accomplish a "conjunction" of the Sun and Moon, expressing it in astrological terms. This means to say that, if the postulate of intelligence is "that there is nothing new under the sun", it is invited to adapt itself to the pure and simple creativity expressed in the formula "In the beginning was the Word"; that if intelligence represents clearly to itself only immobility, it is bidden to plunge itself into the act of pure creation of the Word; that if intelligence represents clearly to itself only discontinuity, it finds itself confronted with the Word, in which is the Life which is the Light of Men; that if intelligence has for its principal object inorganic solidity, it now has the task of understanding both the whole world as the organizatory act of the Word and Jesus Christ as the cosmic Word made flesh; that if, lastly, intelligence is characterized by a natural incomprehension of life, it has now to understand the Word at the heart of Life, and the Life underlying the Light of consciousness. And all this it will do not in order to understand — i.e. in order to reap that which is — but rather in order to effect an act of becoming, in order to accomplish the birth of the new, i.e. of that which is not. Because "to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i, 12-13)

Here is the difference between the nature of intelligence and that of intuition of faith, between the principle of autumn and that of spring. The former is understanding of that which is; the latter is participation in the becoming of that which is to be. When Abraham left U R and went to a strange country by way of the desert in order to give birth to a people of the future — some centuries after him — he acted as a man of the springtime, or a man of faith. When Solomon, in the treatise known under the title "Ecclesiastes", summarized all that he had learned during his life through experience and reflection, he acted as a man of autumn, a man of intelligence. Abraham was a sower; Solomon was a reaper.

In so far as Hermeticism is concerned, it has a history of continuous and sustained effort aimed at an alliance of intelligence and the intuition of faith — the alchemical marriage of the Moon and the Sun. Is this marriage possible? St. THOMAS Aquinas, Henri BERGSON and Pierre Teilhard de CHARDIN, amongst others, say yes — each in his own way. I have chosen these three names because they represent Theology, Philosophy and Science. No doubt it is encouraging that these eminent representatives of Religion, Philosophy and Science lend their assistance to our task, but if this were not so would we be able to aspire to anything else? Would we be able to

abandon the millennial-old work and effort aimed at alliance — at the marriage and union of intelligence and faith? No. Because whether we like it or not, we are engaged on this way for ever — even if it were a matter only of a mirage.

I say — even if it were a matter only of a mirage, because this alliance, this marriage, this union, has inspired and inspires a continuous and sustained effort through the millennia, but this effort has never — as far as I know — been crowned with complete success. Intelligence and the intuition of faith sometimes approach quite near; they sometimes collaborate as allies; they sometimes complement one another in a way to give rise to the highest hope; but their true fusion, their complete and lasting alchemical marriage, is still not achieved. In the minds and hearts of certain workers at this great work, intelligence and the intuition of faith already act as an engaged couple, but not yet as a married couple. There has as yet been no complete success in obtaining the alloy of these two metals. It is always either silvered gold or gilded silver.

With THOMAS Aquinas, for example, it is silvered gold; with most occultist-authors it is gilded silver. Origen, Dionysius the Areopagite, Jacob Boehme, Louis Claude de Saint-Martin, Vladimir Soloviev and Nicolas Berdyaev, for example, show in their works a progress which is very advanced in substantially bringing together intelligence and the intuition of faith. The same could be said for Henri Bergson and Pierre Teilhard de Chardin.

Here is the endeavor that Henri Bergson proposes to us in the direction of a fusion of intelligence and intuition:-

After having ascertained that "the intellect is characterized by a natural inability to comprehend life", Bergson illumines the nature of instinct. He says:- "Instinct, on the contrary, is molded on the very form of life. While intelligence treats everything mechanically, instinct proceeds, so to speak, organically. If the consciousness that slumbers in it should awake, if it were wound up into knowledge instead of being wound off into action, if we could ask and it could reply, it could give to us the most intimate secrets of life." (trsl., p.174) ...

"Instinct and intelligence are two divergent developments of one and the same principle, which in the one case remains within itself, in the other steps out of itself and becomes absorbed in the utilization of inert matter". (trsl., p.177)

"A very significant fact is the swing to-and-fro of scientific theories of instinct, from regarding it as intelligent to regarding it as simply intelligible, or, shall I say, between likening it to an intelligence "lapsed" and reducing it to a pure mechanism. Each of these systems of explanation triumphs in its criticism of the other, the first when it shows us that instinct cannot be a mere reflex, the other when it declares that instinct is something different from intelligence, even fallen into unconsciousness... The concrete explanation, no longer scientific, but metaphysical (or Hermetic, we would add — author's note), must be sought along quite another path, not in the direction of intelligence, but in that of "sympathy". Instinct is sympathy. If this sympathy could extend its object and also reflect upon itself, it would give us the key to vital operations — just as intelligence, developed and disciplined, guides us into matter. For — we cannot too often repeat it — intelligence and instinct are turned in opposite directions: the former towards inert matter, the latter towards life. Intelligence, by means of science, which is its work, will deliver up to us more and more completely the secret of physical operations; of life it brings us, and moreover only claims to bring us, a translation in terms

of inertia. It goes all round life, taking from outside the greatest possible number of views of it, drawing it into itself instead of entering into it. But it is to the very inwardness of life that intuition leads us — by intuition I mean instinct that has become disinterested, self-conscious, capable of reflecting upon its object and of enlarging it indefinitely. "(Henri Bergson, "Creative Evolution"; trsl. A. Mitchell, London, 1964, pp. 174, 177, 185-186)

Here, therefore, is the practical task of the endeavor. It envisages rendering the instincts disinterested, i.e. the true aim of all asceticism, or that part of the way towards mystical union that tradition calls "via purgativa" — the way of purification of the spiritual disciple — or also "purgatory" (purgatorium), when it is a matter of the way of human destiny; then it envisages instinct becoming conscious of itself, i.e. what tradition calls "via illuminativa" — the way of illumination of the spiritual disciple — or also "Heaven" (Coelum), when it is a matter of the way of human destiny; and then, lastly, it envisages instinct becoming capable of reflecting upon its object and of expanding indefinitely whilst being completely united to it through sympathy, i.e. what tradition calls "via unitiva" — the way of union. The fruits of the way of union are the gnosis (where "instinct is capable of reflecting upon its object") and the mysticism of contemplation (where "instinct is capable of expanding indefinitely") — or also the "visio beatifica" (beatific vision) which human souls enjoy in Heaven after purgatory and after their celestial school in which they learn not to be dazzled by the divine Light, but rather to see through it, when it is a matter of the way of human destiny.

Such is the task. But what is the endeavor? How is it to be realized?

It consists of the enterprise of the "going out" of intelligence from its milieu. Here is what Bergson has to say on this:

"In vain, we shall be told, you claim to go beyond intelligence: how can you do that except by intelligence? All that is clear in your consciousness is intelligence. You are inside your own thought; you cannot get out of it. Say, if you like, that the intellect is capable of progress, that it will see more and more clearly into a greater and greater number of things; but do not speak of engendering it, for it is with your intellect itself that you would have to do the work.

The objection presents itself naturally to the mind. But the same reasoning would prove also the impossibility of acquiring any new habit. It is of the essence of reasoning to shut us up in the circle of the given. But action breaks the circle. If we had never seen a man swim, we might say that swimming is an impossible thing, inasmuch as, to learn to swim, we must begin by holding ourselves up in the water and, consequently, already know how to swim. Reasoning, in fact, always nails us down to the solid ground. But if, quite simply, I throw myself into the water without fear, I may keep myself up well enough at first by merely struggling, and gradually adapt myself to the new environment: I shall thus have learnt to swim. So, in theory, there is a kind of absurdity in trying to know otherwise than by intelligence; but if the risk be frankly accepted, action will perhaps cut the knot that reasoning has tied and will not unloose. Besides, the risk will appear to grow less, the more our point of view is adopted. We have shown that intellect has detached itself from a vastly wider reality but that there has never been a clean cut between the two; all around conceptual thought there remains an indistinct fringe which recalls its origin. And further we compared the intellect to a solid nucleus formed by means of condensation. This nucleus does not differ radically from the fluid surrounding it. It can only be reabsorbed in it because it is made of the same

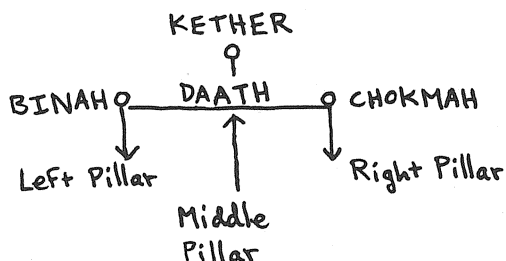
substance. He who throws himself into the water, having known only resistance of the solid earth, will immediately be drowned if he does not struggle against the fluidity of the new environment: he must perforce still cling to that solidity, so to speak, which even water presents. Only on this condition can he get used to fluid's fluidity. So of our thought, when it has decided to make the leap.

But leap it must, that is, leave its own environment. Reason, reasoning on its powers, will never succeed in extending them, though the extension would not appear at all unreasonable once it were accomplished. Thousands and thousands of variations on the theme of walking will never yield a rule for swimming: come, enter the water, and when you know how to swim, you will understand how the mechanism of swimming is connected with that of walking. Swimming is an extension of walking, but walking would never have pushed you on to swimming. So you may speculate as intelligently as you will on the mechanism of intelligence; you will never, by this method, succeed in going beyond it. You may get something more complex, but not something higher nor even something different. You must take things by storm: you must thrust intelligence outside itself by an act of will."

(Henri Bergson, "Creative Evolution"; trsl. A. Mitchell, London, 1964, pp. 202-204)

This is the essence of "Bergsonian yoga", i.e. the practical method of making intelligence unite itself with instinct or the principle of sympathy, so that the latter can extend its subject matter and reflect upon itself — or, in other words, so as to develop intuition.

Now, the endeavor that Bergson has in mind is what the Cabbala calls KAWWANA (קַוְוָנָה), and the result of this endeavor — that Bergson calls "intuition" — is called in the Cabbala DATH (דַּת). KAWWANA is profound meditation, i.e. the endeavor of intelligence which aims at plunging into the depths of darkness surrounding it. KAWWANA differs essentially from Cartesian meditation, where it is a matter notably of the concentration of the clarity of intelligence itself within itself, and also from Kantian meditation, where intelligence strives to rise above itself by making itself the object of observation, analysis and criticism. Profound meditation or KAWWANA is neither only concentration of the light of intelligence with a view to an intensification of its clarity, nor is it only the endeavor of intelligence to arrive at knowledge of itself. Profound meditation is the endeavor of intelligence to probe the dark depths which surround it and to which it finds access by means of sympathy, instead of through the exercise of its own logical, analytical and critical faculties. Speaking in terms of the Cabbala, it is therefore a matter of the marriage of the principle of intelligence — the Sephirah BINAH (בִּינָה) — and the principle of wisdom — the Sephirah CHOKMAH (חֻכְמָה) — in the "middle pillar" of the Sephiroth Tree

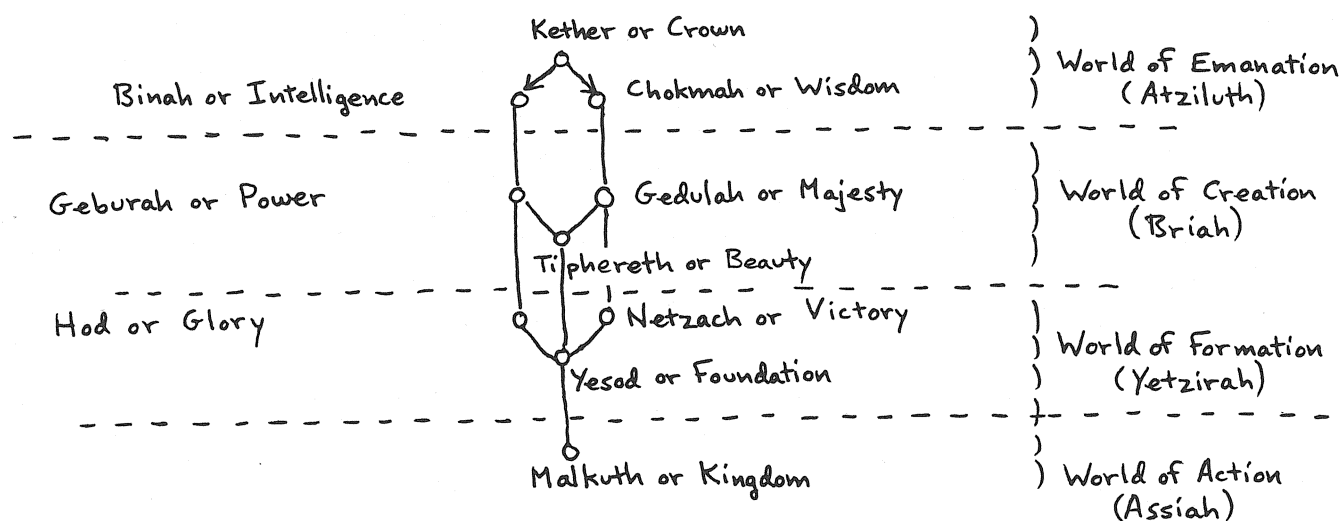


D A A T H is therefore the state of consciousness where intelligence and wisdom — acquired and acquirable knowledge, on the one hand, and latent and actualizable knowledge, on the other hand — become one. It is the same state of consciousness that the Church calls "intellect illumined by grace" (intellectus

gratia illuminatus) — Grace being the principle actualizing within us latent knowledge of the "image and likeness of God", and intellect being the Bergsonian intelligence which unites with and

understands things that it would never have understood from within itself. It is therefore "illuminated".

With respect to the Sephiroth Tree of the Cabbala, it must be pointed out that DAATH is nowhere to be found as a Sephirah or as a constituent element of the system (or "Tree") of Sephiroth. Whereas there are four Sephiroth to be found on the middle pillar — namely KETHER (קֶתֶר) or the Crown, TIPHERETH (תִּפְּהֶרֶת) or Beauty, YESOD (יְסוֹד) or the Foundation, and MALKUTH (מַלְכוּת) or the Kingdom — Daath is something to be created, to be added to the Sephiroth Tree. This means to say that a synthesis of the pillar of Wisdom — containing the Sephiroth GEDULAH (גְּדוּלָּה) or Majesty, and NETZACH (נֶצַח) or Victory — and the pillar of Intelligence — containing the Sephiroth GEBURAH (גְּבוּרָה) or Power, and HOD (הוֹד) or Glory — is foreseen in the Sephiroth Tree only for the world of creation (olam ha-briah) and the world of formation (olam ha-yetzirah), whilst in the world of Emanation (olam ha-atziluth) the synthesis constitutes the point of departure of the emanation, creation and formation of the world; and the world of action (olam ha-assiah) is itself the synthesis of the two columns.



As is evident from this scheme of the Sephiroth Tree, there is a synthesis of the principles of Wisdom and Intelligence preceding the division of these two principles, which takes place in the Sephirah Kether. There is also a synthesis which takes place in the world of action (Malkuth); otherwise it is effected in artistic creativity (Tiphereth-Beauty), or in love between the sexes (Yesod), but it is not foreseen here for the act of knowledge, i.e. for the domain of gnosis.

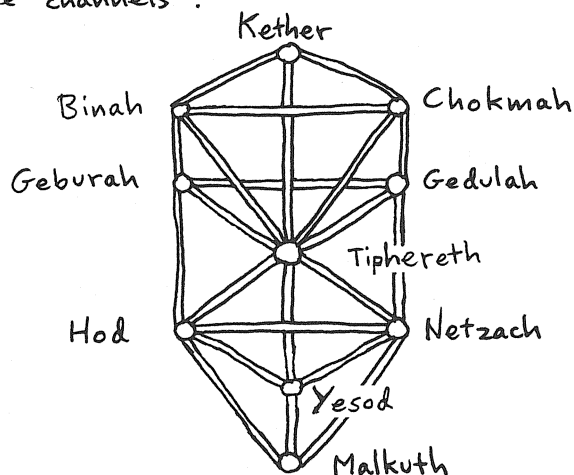
Now, it is precisely the act of knowledge which is in question in the case of D A A T H, which is the aim of the spiritual school of the Cabbala — just as it is that of Hermeticism in general; it is nothing other than the task of the realization of intuition, by uniting disinterested instinct and disinterested intelligence, as advanced by Henri Bergson. Cabbalists and Hermeticists (including Henri Bergson) therefore pursue the same aim, i.e. the union of intelligence and wisdom (or spontaneous knowledge) other than their union in artistic or aesthetic creativity and in love between the sexes. They have it in mind to achieve a third type of union of intelligence and wisdom: the "gnostic" union or D A A T H or intuition.

We have spoken above of this millennial-old task of Hermeticism — this work and effort continued from century to century aiming at a complete fusion or "marriage" of the principles.

of the intelligence and wisdom, i.e. of the power of knowledge acquired by logical discourse and the spontaneous knowledge of revelation. We have also pointed to some concrete facts — names of such personalities — which are of a nature to inspire in us the hope that this work will one day be realized. Nevertheless, it is not yet so, because it is a matter of the realization of the third Great Arcanum of the Hermetic tradition.

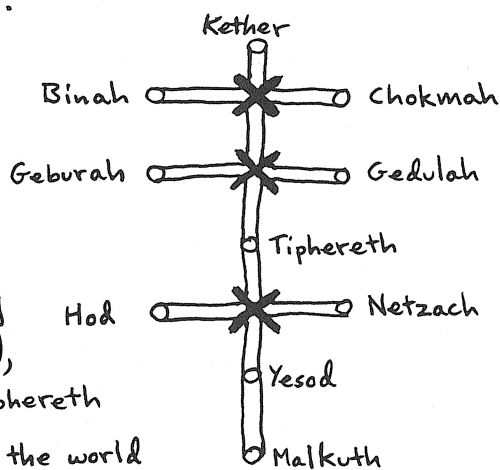
The Hermetic tradition teaches the existence of three "Great Arcana", the third of which is that of D A A T H or the marriage of intelligence and wisdom. Here is how the "Great Arcana" are placed in the oral tradition of Hermeticism, making use of the Sephiroth Tree.

The Sephiroth Tree, as is well known, consists not only of the Sephiroth located in the four "worlds" (of Emanation, Creation, Formation and Action), but also of lines of communication between the Sephiroth, the "channels":



There are therefore 22 "channels" joining the ten Sephiroth in the Sephiroth Tree. Beyond the ten Sephiroth themselves, special significance is attached to the three "crossing-points" on the middle pillar of horizontal channels with vertical channels:

These three crossing-points, each marked in the scheme by a St. Andrew's cross, indicate the "metaphysical or psychological points", where the three tasks — named "Great Arcana" — are to be realized. The first Great-Arcanum — called the "Great Magical Arcanum" — is situated at the crossing-point of the horizontal channel joining the Sephiroth Netzach (Victory) and Hod (Glory), and the vertical channel joining the Sephiroth Tiphereth (Beauty) and Yesod (Foundation). It belongs to the world of Formation.



The second Great Arcanum — that of moral geniality — is situated at the crossing-point of the horizontal channel joining the Sephiroth Gedulah (Majesty) and Geburah (Power), and the vertical channel joining Kether (Crown) and Tiphereth (Beauty). It belongs to the world of creation.

The third Great Arcanum — that of geniality in the domain of knowledge, the gnostic Arcanum — is situated at the crossing-point of the horizontal channel joining the Sephiroth Chokmah (Wisdom) and Binah (Intelligence), and the vertical channel joining Kether (Crown)

and Tiphereth (Beauty).

It is the state of consciousness that the Cabbalists call D A A T H, that the Hindu yogis call "Samadhi", and that we call here — with Henri Bergson — "intuition". It belongs essentially to the world of Emanation, i.e. the sphere of divine respiration, the sphere of the Holy Spirit.

The Great Magical Arcanum is therefore the center of the cross formed by the current "Beauty-Love" and the current "Inspired Elevation - Certainty of Knowledge". It is a matter, therefore, of the task of realizing the marriage of the creative fire of imagination with the limpid clarity of the waters of thought in the current which goes out from Beauty and ends in Love.

The Great Arcanum of the moral life is the center of the cross formed by the binary Magnanimity - Justice in the current divine Radiation - Beauty. It is a matter of the realization of the marriage of the charity which pardons all and everything with the judgement of strict justice in the current which emanates from divine essence and arrives at the realization of beauty.

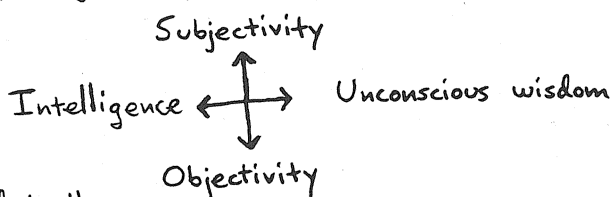
The Great Arcanum of knowledge is the center of the cross formed by the binary Wisdom - Intelligence in the current divine Radiation - Beauty. It is a matter of the realization of the marriage of revelation from above with argumentative intelligence based on experience.

The three Great Arcana of the Tradition are therefore three crosses formed by the vertical middle pillar and three horizontal channels on the Sephiroth Tree. This is why the triple cross is the traditional symbol of complete initiation, and this is also why the title "Trismegistus" ("Thrice-Greatest") is attributed to the founder of Hermeticism, the author of the Emerald Table. 

Much has been written on the gnostic, moral and magical Great Arcana, and no doubt still more will be written in the future — their themes being central and inexhaustible at one and the same time. Here it is a matter simply of considering the Great Arcanum of the marriage of intelligence and wisdom in the context of the two other Great Arcana of the Tradition. For the three Great Arcana are, truth to tell, only three aspects on three planes of one single Great Arcanum of the marriage of opposites in the head, in the heart and in the will. In other words, it is a matter of three aspects of the sole Great Arcanum of the Cross, since it is always the cross which realizes the marriage of opposites — including that of the formal knowledge of intelligence and the material knowledge due to revelation from above. The intuition of which Henri Bergson speaks is the fruit of the gradual transmutation of intelligence which has put its light at the disposal of the whispering — from black depths — of instinct-wisdom. It is the vow of obedience made by intelligence to the element which transcends it, which works its gradual transformation of the organ of formal knowledge (i.e. of the knowledge of the relationships of things and beings) into an organ of material knowledge (i.e. of the knowledge of things and beings as such). And it is the vow of poverty made by intelligence to the element which transcends it which renders it capable of perceiving this element and of receiving its intimate teaching, with regard to which it would be deaf and blind if it were not emptied of its own richness, i.e. if it did not know how to reduce itself to silence in order to listen. And it is, lastly, the vow of chastity, made by intelligence to

the element which transcends it, which transforms it gradually from an entity greedy for quantity of knowledge into an entity which seeks only the profound and essential, i.e. quality.

The gnostic aspect of the Great Arcanum of the "conjunctio oppositorum" ("conjunction of opposites"), of the marriage of opposites, is thus the transmutation of intelligence which is occupied with the "how" of things into an intuitive organ which is occupied with the "what" of things. It is, at the same time, the transformation of the revelation of wisdom from beyond the threshold of intelligence — which proceeds, from the point of view of intelligence, so spontaneously and in such a "dogmatic" manner that it appears to intelligence to be complete darkness from the unconscious — into intelligible language and communications that can be assimilated by the intelligence. In other words the unconscious, instead of shocking intelligence, allies itself with it, penetrates it, and becomes luminous within it. But this takes place only after the more-or-less long and painful experience of the crucifixion of consciousness on the cross formed by four opposites: Subjectivity - objectivity, intelligence - unconscious wisdom.



The four elements of this cross correspond to the first three Sephiroth (Kether, Chokmah, Binah) and the "middle pillar" between absolute subjectivity (Kether) and absolute objectivity (Malkuth).

It is this cross where the gradual approach, alliance and, lastly, union of intelligence and unconscious wisdom is effected. At the beginning of this process, intelligence and unconscious wisdom have so little in common that communication between them is reduced almost entirely to dreams, i.e. to the state of consciousness where intelligence, although present, is most passive. Then this communication is extended to the waking state also. The language of communication then becomes that of symbols, including those of the Tarot. Lastly, intelligence and wisdom — no longer unconscious — arrive at such a degree of mutual comprehension that they understand directly without the intermediary of dreams and symbols. It is only then that their union is achieved, i.e. that the state of consciousness that Bergson calls "intuition", and that the Cabbalists identify with "DAATH" is attained. Direct communication between intelligence and wisdom is, truth to tell, only the development of conscience (in the moral sense - *Gewissen*, conscience, sovest'), which is extended from the domain of action to the domain of knowledge, and is awakened there to the point of becoming the light of intelligence. Conscience has two aspects, notably: a negative aspect (well-known and of which much is made in daily life), which manifests itself as warning disapproving an action before its execution or else as remorse disapproving of an action already committed; and a positive aspect (almost wholly ignored in daily life), which manifests itself as an impulse recommending an action before its execution and as serene joy after its execution. It is above all this positive aspect of conscience which becomes the illuminating and revelatory principle of intelligence, i.e. when the latter unites with unconscious wisdom (which is nothing other than the principle of conscience - *Gewissen*, conscience, sovest'). Therefore intuition is, after all, only the marriage of intelligence (having renounced its

absolute autonomy) with conscience awoken to the point of becoming a source of concrete and precise revelations for intelligence. One could also simply say that intuition is intelligence become entirely conscientious, and that it is conscience become entirely intelligible for intelligence.

Conscience thus offers intelligence as vast a world of inner experience as does the empirical world for outer experience. Intelligence can therefore develop itself and grow in two directions simultaneously — in the direction of the outer empirical world, thanks to the senses, and in that of the inner empirical world, thanks to conscience. Conscience is the door — the sole legitimate and healthy one — to a world at least as vast, and much more profound, than the world that we perceive with the senses. And it is the decision of intelligence to become "the servant of conscience" (*ancilla conscientiae*) — just as in the Middle Ages philosophy considered itself "the servant of theology" (*ancilla theologiae*) — which opens this door.

The leading role of conscience in the passage from the "surface world" to the "depth world" has long been known of in the Tradition. It was dramatized and concretized by speaking of the "guardian of the threshold" and of the "meeting" with him. The decisive role was assigned to this meeting, concerning the passage across the "threshold" which separates the "surface world" from the "depth world". Because the admission or rejection of the aspirant depends on this meeting. He who could not bear the truth concerning himself, revealed to him by the "guardian of the threshold" at this meeting, fell back, i.e. decided to content himself with the "surface world" — the world of outer experience and constructions of argumentative intelligence. Whilst he who had the courage and humility necessary to bear the revelation of the truth concerning himself passed the threshold and was therefore admitted to the school of esoteric life, i.e. to the depth world. The "Guardian of the Threshold" figures in the Tradition (including more recent contributions to the Tradition) either as a kind of double incorporating the whole past of the person in question, or also as a Hierarchical Entity of the rank of an Archangel who teaches the lesson of Conscience by means (this is only one means) of projecting the double of the human personality aspiring to the "depth world". The latter conception of the "guardian of the threshold" and of the nature of the meeting with him is more complete and still more true. The Guardian of the Threshold is not a moral bogey for bowling over the "spiritual bourgeoisie", but rather our Elder Brother and Servant of God, who helps us with infinite kindness and superhuman wisdom — although with perfect truthfulness — to advance from the surface to the depths. At least, such is the evidence of the experience of five people of this century known to me.

The Guardian of the Threshold spoken of in the Hermetic Tradition is the Great Judge, charged with preserving the equilibrium of that which is above and that which is below. The traditional iconography of the Church represents him with a sword and a balance. The sword is his vivifying and healing action, giving courage and humility to the soul which hungers and thirsts for the depths, and the balance is his action of presenting the precise account of what must be paid in order to have the right to go further.

It was Maître Philip of Lyons who, as much as any I know, had the most profound comprehension and the most complete knowledge of the practical manipulation of the balance referred to here. He did not tire of repeating:

"Pay your debts! Pay the debts of your neighbors! Because each will pay his debt, and it does not matter if it is paid in this world or in the other, provided that it is paid." (cf. Alfred Haehl, "Vie et paroles du Maître Philippe", Lyon, 1959, and Philippe Encausse, "Le Maître Philippe de Lyon", Paris, 1958)

This is why before healing a sickness he often asked the sick person and the people around him to pay "the price of healing", which he fixed as a certain time of abstinence from slander with regard to others, which time he measured according to the case either by hours or by weeks.

Another way of paying debts — one's own or others — is by giving money to the poor or to a good cause. Our ancestors had the right sentiment in leaving money to the poor, to the Church, to hospitals, or in accompanying their novenas of prayer for pardon and for healing by gifts of money paid to the poor or to good causes. They knew instinctively that debts must be paid and that it is better to pay them here than after death. They still had a feeling for the reality of the Balance of the Guardian of the Threshold.

The Guardian of the Threshold spoken of in the Tradition is therefore the Administrator of the Justice of Conscience — and, at the same time, the Master of the School of Conscience. His balance signifies the negative aspect of Conscience, and his sword signifies the positive aspect of Conscience, i.e. the revelatory and healing aspect. One cannot dispense with the meeting with the Guardian of the Threshold when one wants to cross the threshold which separates the "surface world" from the "depth world". It is through the door of conscience that one must enter. And intuition, which reveals the "depth world", is nothing other than intelligence submitted to conscience — submitted from the point of view of being one with it.

Therefore there is no esoteric or occult technique which is able to help us (without speaking of making us) pass from the "surface world" to the "depth world" other than the purely moral act of "sacrificium intellectus" — the sacrifice of intelligence to Conscience. It is the recognition, once and for all, of the primacy of "moral logic" — its superiority to the "formal logic" of intelligence — which effects the passage from the state of reasoning to that of intuition. No exercise whatever for the concentration of attention or for the suppression of mental activity will, alone, help you to attain intuition. No breathing exercise or mental technique of itself will be of any use here. Because in order to attain an aim higher than intelligence and the body, one has to make use of means which are also higher than intelligence and the body. That which is spiritual is achieved only by spiritual means — and these comprise no technique beyond the purely moral act and endeavor.

A strange thing! The Christian Occident, which has developed technique and technology to such an extent on the material plane, possesses hardly any psycho-spiritual "technique and technology", whilst the Buddhist and pantheistic Orient — which has almost entirely neglected material technique — has developed a quite advanced body of psycho-spiritual "technique and technology". It seems that the "technological genius" of intelligence in the Orient is turned towards — and perhaps is exhausted in — the domain of the inner life,

whilst the same "genius" of intelligence in the Occident has exhausted or continues to exhaust its creativity in the domain of external life. The consequence of this is that the spiritual life of the Occident — its mysticism, gnosis and magic — is developed above all under the sign of the principle of Grace, and that the mysticism, gnosis and magic of the Orient are developed above all under the sign of the principle of Technology, i.e. the scientific empirical principle of the observation and utilization of the chain of cause and effects concerning efforts and that which results from them. Thus, for example, the classic work on yoga, the "Yogasutra of Patanjali", recommends, as useful to concentration, devotion to a personal god — to be abandoned later when having lost its utility, i.e. when the yogi will have acquired the aptitude to concentrate himself on the formless and impersonal. "Yoga is the suppression of (involuntary) movements of the mental substance", says the Yogasutra, i.e. according to the law of causality — the chain of cause and effect — it is the suppression of mental movements which is the cause whose effect is yoga or union with the Absolute Being.

Now, St. JOHN of the Cross, who was many times taken up in rapture through — or plunged in — union with the Absolute Being, also spoke in his writings of the state of the complete silence of personal intelligence, imagination and will — the state, therefore, where mental movements are suppressed; but he does not tire of repeating that it is the Divine Presence, of which the soul is enamored, which effects this silence — this suppression of the mental movements — and not the human will. The state of complete silence of intelligence — and, moreover, of the imagination and will — is present in the soul set ablaze by the love of God. There is no psycho-spiritual "technology" here; it is the mutual love between the soul and God which does all.

Thus, here is the difference between the science of psycho-spiritual technique or Raja-Yoga and the "sheer grace" of love in the "night of the senses and the spirit" of St. John of the Cross. The term "sheer grace" which intends to specify this difference, is employed by St. John of the Cross himself. He says in his "Canciones del alma en la noche oscura" ("Songs of the Soul" in "The Dark Night of the Soul") :-

"En una noche oscura
Con ansias en amores inflamada,
Oh dichosa ventura !
Sali sin ser notada,
Estando ya mi casa sosegada. "

(One dark night,
Fired with love's urgent longings
Ah, the sheer grace!
I went out unseen,
My house being now all stilled.)*

"My house being now at rest ... (the soul) goes forth into the divine union of love ... with the whole household of its powers and desires sunk in sleep and silence" says St. JOHN of the CROSS in his commentary to the verse. He says elsewhere: "It was a sheer grace for the soul that God had brought it into this dark night, from whence such great good came to it, and into which it would never have been able to enter by itself. Besides, no one would be capable through his own forces alone of disengaging himself from all his tendencies ("the whole household of powers and desires") in order to go forth to God." (St. John of the Cross, "The

*Trsl. K. Kavanaugh and O. Rodriguez, "The Collected Works of St. John of the Cross", London, 1966, p.295

Ascent of Mt. Carmel "I, i, 5)

There he indicates the precise difference between the Christian way — the way of purification, illumination and the consummation of union — where there is nothing concerning technique, and that of Yoga which comprises a scale ranging from techniques of physical preparation or Hatha-Yoga to the psycho-mental techniques of Raja Yoga.

There is nothing of technique — here all is Art and Grace — in Christian mysticism, gnosis and magic. And how is it concerning the reciting of the rosary prayer amongst Catholics and the prayer of the heart (the "Jesus prayer") practiced in the Orthodox Church? (The prayer of the heart is the uninterrupted repetition, day and night, with the beating of the heart, of the prayer: Kyrie, Iesou Christe eleison — Lord Jesus Christ, Son of God, have mercy on me, a sinner.) Or, again, the Irish monks, who recited each day all the Psalms by heart? Is it not a matter here also of a technique?

The principle of rhythm and that of technique (or maximum effect with minimum effort) differ as biology differs from mechanics, or as a living organism from a machine. The repetition of ages and generations, festivals, the rituals of religious cult, breathing, the beating of the heart, prayer — with respect to the rosary prayer and the practice of the prayer of the heart, and also with respect to the daily recital of the Psalms — are manifestations and applications of the principle of rhythm, whilst, for example, the prayer wheel of the Tibetans, turning in the wind, is the application of a mechanical principle, i.e. the fundamental principle of the technique of minimum effort in order to obtain maximum effect. Rhythm in prayer makes it pass from the psychological domain to that of life, from the domain of personal tendencies and moods to that of the fundamental and universal impulses of Life itself. Speaking in occult terms, here it is a matter of carrying prayer over from the "astral body" or soul body to the "etheric body" or vital body, i.e. of making prayer employ the language of life instead of the language of personal feelings and desires. And just as Life is like a river which flows unceasingly, so does the rosary prayer, for example, flow without stopping — and without fatigue, because that which lives is at the same time vivifying. Calm and rhythmic prayer, prayer-life, does not take forces — it does not tire — but gives forces to the person praying. This is why the anonymous author of the writing "The Way of a Pilgrim" — dealing with the experiences of a Russian pilgrim devoted to the practice of the prayer of the heart — speaks of the experience of plenitude and serene joy which filled him, day and night, giving him a foretaste, already on the earth, of celestial beatitude. It is the same with the practice of the rosary prayer. The one hundred and Fifty Ave Marias and the fifteen Pater Nosters of the rosary prayer introduce one to the universal river of spiritual life — which is the proof of a universal prayer — and thus lead one to joyous serenity. The Pilgrim points out — in the third chapter of "The Way of a Pilgrim" — before his experience of the uninterrupted prayer of the heart, and even before he learned of its existence, that in himself and his wife "the wish for prayer was there, and the long prayers that we said without quite understanding did not seem tiring, indeed we liked them. Clearly it is true, as a certain teacher once told me, that a secret prayer lies hidden within the human

heart. The man himself does not know it, yet working mysteriously within his soul, it urges him to prayer according to each man's knowledge and power." ("The Way of a Pilgrim"; trsl. R.M. French, London, 1954, pp. 70-71)

It is perhaps this "secret prayer" in the unconscious of the soul which St. Paul has in mind in the Epistle to the Galatians where he says:

"And because you are sons, God has sent the Spirit of his Son into our hearts crying: A b b a, Father!" (Galatians iv, 6)

Now, it is rhythm which unites conscious prayer and this unconscious "secret prayer", and it is as a consequence of their union that prayer-effort becomes prayer-life, i.e. that prayer of the soul becomes spiritual prayer. The rosary prayer, the prayer of the heart, litanies and psalms that are repeated, etc., effect the transformation of prayer-effort into prayer-life. Far from being the means of the mechanization of prayer, they spiritualize it.

Do not be scandalized, dear Unknown Friend, by the fact that you find yourself confronted with the rosary prayer in a Hermetic meditation on the XVIIIth Arcanum of the Tarot — the Arcanum which teaches how to surmount "eclipsed lunar intelligence". Esotericism is not a collection of extraordinary and unknown things, but rather it is above all a less ordinary and less known way of seeing ordinary and known things — of seeing their profundity. And the rosary prayer, wholly "exoteric" and "known to satiety" as it is, reveals profound truths of spiritual life, including that of the union of prayer of the soul and spiritual prayer. It is, moreover, closely related to the theme of the XVIIIth Arcanum of the Tarot: the Arcanum of knowing how to pass from intelligence eclipsed by terrestrial "technicality" to intelligence illumined by the spiritual Sun — i.e. to intuition. In other words, the leap to which Henri Bergson invites our intelligence can be made by saying the rosary prayer. The opinion of a Capuchin friar? It could be, but why can't a Capuchin friar be right, sometimes at least?

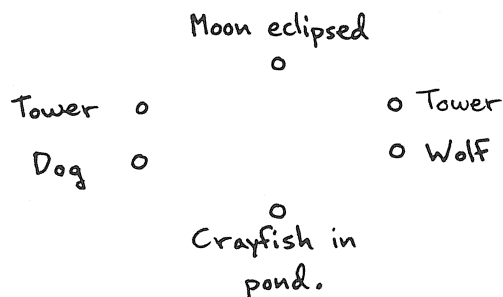
Be that as it may, I declare openly that practical Hermeticism is above all the desire and capacity to learn from everyone and everything. And that "knowing better" is its coffin.

"Knowing better" — the state of consciousness which is present when one has made a review of the totality of efforts made in the past and the results obtained from them, by observing the Fixed rules of the game — plunges intelligence into a pond of stagnant water with an exact geometrical border, which encloses it and makes it retreat, like a crayfish, in the face of all that is new and demands creative effort. Intelligence retreats into its element of stagnant water before the antinomy of mental psychism — credulous obedience and critical revolt — as well as the intellectual antinomy of thesis and antithesis, which rises up before it like two stone towers, rigid and immobile in their opposition. And above these antinomies, where the third term — the synthesis — should be found, it sees only a human face, only the projection of human will desirous of an intellectual arrangement so as to disencumber itself of disquieting contradictions. Whilst retreating, whilst refusing to decide to leap or fly either over the "dog" of submission to authority and the wolf of criticism denying all authority, or over the intellectual tower of Babel of theses and that of their antitheses, intelligence nevertheless

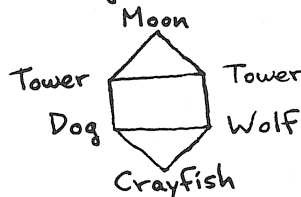
remains ill at ease — because of the imperceptible drops, emanating from the radiation of synthesis eclipsed by the projection of the shadow of arbitrary human will, which fall into its subconscious and constantly disturb it. For although the Moon — intelligence illumined by the Sun — is eclipsed, it nevertheless exercises a constant influence on intelligence through a kind of rain, whose drops fall into the subconsciousness of intelligence and produce there movement and confused, disquieting noise.

Yes, "knowing better", when it has once taken hold of intelligence, sets it fully in the scene of the Card of the XVIIIth Arcanum of the Tarot — "The Moon". The context of the Card: the eclipsed Moon above, the two towers and the two representatives of the canine species in the middle, and the pond with the crayfish below, says: being confronted with two antinomies — one psychic and one intellectual — you have no other choice than to advance, which means to say, to raise yourself up; or to retreat, which means to say, to sink yourself into a stagnant element! Choose!

This choice being of utmost importance, its environment must be seen as clearly as possible. Therefore, here is the quasi-geometrical figure underlying the situation:



And here is the geometrical figure:



Now this figure — that of a square with two triangles opposed — is magical. Namely, it is the classical figure of sympathetic or hoodoo magic, i.e. the magical operation or magical mechanism which immobilizes the conscious will by means of two antinomies in the horizontal (the square) and an antinomy in the vertical (the two peaks of the opposed triangles). It goes without saying that it is not a matter of "poisonous magic" making use of "aqua Toffana, poisoned nosegays, the shirt of Nessus, and other deadly instruments, still stranger and still less known" of which Eliphas LÉVI speaks under the title of the XVIIIth Arcanum of the Tarot in his "Dogme et Rituel de la Haute Magie" (trsl. A.E. Waite, "Transcendental Magic. Its doctrine and ritual", London, 1968, p. 155). No, it is a matter of something more serious and more profound, namely the Arcanum of intelligence with Conscience eclipsed. It is the Arcanum of the magical mechanism, working behind the surface of the state of intelligence, which aims at explaining movement by the immobile, life by the non-living, consciousness by the unconscious, morality by the amoral. Indeed, how has it happened to mankind that many of its intelligent representatives — even its leaders and directors — have come to see in the brain not the instrument but the producer of consciousness, in chemistry not the instrument but the producer of life, in the economic sphere not the instrument but the producer of culture? How can it be that human intelligence has arrived — in so far as many of its representatives are concerned — at seeing man without a soul and the world without God? What secret and hidden Force is at work pushing and forcing human intelligence to say first of all that the essential problems are insoluble — things

transcending the senses and intelligence being unknowable — and then to deny their very existence? In other words, how has it happened that human intelligence finds itself in a state of metaphysical eclipse?

It is sympathetic or hoodoo magic — and it is the XVIIIth Arcanum of the Tarot — which can give us the answer to these questions. "Answer" in this case — and in Hermeticism in general — signifies "enabling one to see" or "opening the eyes". For each Arcanum, in so far as it is an Arcanum, is not a doctrine but rather an event — that of opening the eyes, i.e. the opening up of an inner sense which permits things to be seen in a new way. And this is precisely the matter at hand in the case of the set of problems belonging to the XVIIIth Arcanum of the Tarot.

Human intelligence has undergone the effects of what is no more, nor no less, than hoodoo magic. Its conscious motivating will is immobilized in the square of two antinomies: authority — autonomy and affirmation — negation. In order to come out from this, it has to either retreat into the region of the sub-intelligent or else to advance into the region of the super-intelligent, i.e. to retreat in the fashion of the crayfish in its pond, or to advance by surpassing itself — in rising above itself by leaping or flying — and not to build towers of Babel or to bay plaintively or howl furiously in the way of the dog and the wolf.

Now, it is retreat which has been chosen by many representatives of human intelligence. Others make only plaintive elegies to the romantic past, where intelligence was bathed in the light from above; still others make only thunder and lightning against the errors and sins of the tragic past with its dogmatism and authoritarianism. Others, lastly, unconcerned about what takes place around them in their intellectual environment, continue to build towers of intellectual systems of affirmation or negation, which are of the nature of towers of Babel. Thus, some retreat into the sub-intelligent, i.e. give themselves over to the way of seeing the cause of the advanced and the evolved in the primitive, the cause of consciousness in raw matter, the cause of the rational in the irrational, and the cause of the moral in the amoral; whilst others pour themselves out in elegies concerning the golden age of the past, or angrily make thunder and lightning concerning its imperfections; whilst, lastly, still others build intellectual towers of Babel founded on theses of affirmation or negation, chosen from the darkness of the inner ceiling of the skull, and eclipsing revelatory and directing consciousness.

One begins to see and to expect only the projection of the primary and elementary impulses of human nature: pleasure (Freud), the will to power (Nietzsche, Adler), material and economic concerns (Marx). The projection of the terrestrial element of human nature onto the nocturnal luminary — moral consciousness — causes its eclipse. One no longer sees anything worthwhile and one also no longer expects anything worthwhile.

The eclipsed Moon with the human face instead of reflected solar light... the arid plain with two towers and with a dog and a wolf howling from below... the pond with stagnant water geometrically enclosed and shielding the crayfish — doesn't the totality of this imagery at first evoke troubling feelings, and then disquieting ideas relating to a far-reaching operation of hoodoo magic whose victim is human intelligence?

Indeed, with Kant the limits of intelligence were brought to light, i.e. he

demonstrated the fact of its imprisonment, and he addressed thinking humanity with the grave warning that one can formulate in the language of imagery of the XVIII th Arcanum of the Tarot as follows:—"The nocturnal luminary is eclipsed! You find there the face of a man instead of the pure light of cosmic objective truth! One can escape the prison of this eclipse only by turning to the moral consciousness of the transcendent Self!" Since Kant, the fact of the spellbound state of intelligence has increased more and more in significance and certainty — up to the present day. In this Letter we have quoted Henri Bergson fully because he demonstrated this in an extremely lucid and well-founded manner, but Henri Bergson was not alone in ascertaining the subjective imprisonment of intelligence and making appeal to coming out of it. Whatever the divergence in their views and in other respects may be, Schopenhauer, Deussen, Vladimir Soloviev and Nicholas Berdyaev — to name only the well-known names — are in agreement in that which concerns the theme of the XVIII th Arcanum of the Tarot. Hegel even advanced a new metaphysical logic — the dialectic of thesis, antithesis and synthesis — which is, fundamentally, only the re-affirmation of the intellectual aspect of the Hermetic method of the "neutralization of binaries" that one finds in alchemical treatises and with Jacob Boehme, Saint-Martin, Fabre d'Olivet, etc., which aims at intelligence coming out of its prison and raising itself to "objective knowledge" by means of intellectual intuition. In our time Pierre Teilhard de CHARDIN has advanced an objective "dialectic of Evolution" which is no longer simply intellectual, but which is rather a way of seeing chemical, biological, psychic, intellectual, moral and spiritual processes in evolution, which proceeds according to an objective dialectic, i.e. everywhere ascertainable, and through all means of experience — of divergence, of convergence and of emergence. This is no longer an aspect of Hermeticism, but is Hermeticism pure and simple — including Mysticism, Gnosis and Magic, as well as all experience of the physical world, as a unity.

The fact that human intelligence is spellbound is therefore not only recognized but also much effort is being made — and has already been made — towards freeing it. The question still remains with respect to the "technique" of the hoodoo magic whose proven victim is intelligence.

The "technique" in question is summarized by a single word: d o u b t, Doubt — dubium, Zweifel, so-mnenie, etc. — is the state of consciousness faced with an antinomy, i.e. two theses which seem to it to be equally well-founded and which contradict one another. KANT, for example, formulated four fundamental antinomies: 1) The world has a beginning in time and a limit in space — The world has no beginning in time and is infinite in space; 2) Substance consists of simple units — Nothing in the world consists of simple units and there is nothing in the world which is simple; 3) Determinism according to Nature's laws of causality is not the only kind that exists, for there also exists the determinism of causality having its source in freedom — There is no freedom, everything is determined by natural causality; 4) The world presupposes an effective cause which is a necessary being — There does not need to be any being, either in the world or beyond the world, which is its effective cause. In other words, the antinomies of the creation or the eternity of the world, of the simplicity or the infinite complexity of matter, of freedom or absolute determinism, of theism or atheism are those which confront intelligence and are able to reduce it to impotence, i.e. to paralyze it, according to KANT. Leaving aside the question as to whether the Kantian antinomies are the only ones, or

the most essential ones, they suffice to demonstrate the discouraging and therefore paralyzing effect of antinomies on intelligence, no matter whether they are real or false. Now, the "technique" of hoodoo magic acting on intelligence which has taken place in the history of the human race consists, in the first place, in having put it in the presence of antinomies — real or false — which discourage it and paralyze it, i.e. which make it stop and give up progressing forward in the direction towards the profound. Then this effort is intensified by the demonstration of the subjective relativity of the solutions to these antinomies and of the contradictory nature of these solutions: that it is, in the last analysis, only taste which determines for the authors of philosophical systems the foundation, structure and architecture of their intellectual edifices. The idealism of PLATO, the realism of ARISTOTLE, the rationalism of DESCARTES, the monadism of LEIBNITZ, the monism of SPINOZA, the pessimistic voluntarism of SCHOPENHAUER, the optimistic voluntarism of FICHTE, the dialectical absolutism of HEGEL, etc. are merely works of intellectual poetry whose differences depend only on the taste and talent of their authors — this is the second constituent element of the operation of hoodoo magic with regard to human intelligence. Lastly, once ensnared in doubt, intelligence sees in illumination from above only manifestations of elements of human psychology — the "face of man" on the "Moon" — and cannot see otherwise. Is the soul immortal? Or is it the desire for self-preservation which is manifested by this thesis? Is man a microcosm? Or is it the desire to be important which is at the root of this idea; progress, evolution? Ideas conceived of to render suffering, toil and death bearable; *G o d*? An idea which guarantees that all will end well; *K a r m a*? This idea appeases, if not consoles, the blind, the deaf and the dumb; the celestial hierarchies? One is afraid of emptiness and therefore it is necessary to people a heaven with beings similar to us.

Thus, instead of asking if this or that thesis is true, intelligence comes to occupy itself with psychological motives hidden behind the so-called "game of rationalization" fashioning intellectual superstructures. It projects the "face of man" on the Moon and sees there only this face.

In this connection I must say that there are two categories of people with whom I have had the greatest difficulty in conversing, with any profit, during my life: these categories not being those of people who either passionately affirm or who passionately deny in the intellectual domain, but rather the two categories of people who accept everything with a tolerance which appears perfect — that of the psychologizers and that of the spiritualizers. For you cannot speak with psychologizers about objective things and truths in the world and in life: they would understand these only as psychological manifestations that they accept as indisputable, although interpretable, "psychological facts". Therefore you cannot arrive at agreement, nor be in disagreement, with a psychologizer concerning things of the world and of life, since, if you speak of the Moon, he will see only your face on the Moon — if not his own. No more can you speak with a spiritualizer, i.e. with someone who holds that his higher and true Self is identical with God — the higher and true Self of the World — and who consequently sees and understands only manifestations of this same absolute, universal and eternal truth which is revealed — it alone — relatively in all philosophical and religious opinions. Just as the psychologizer projects his lower human self onto the luminary illuminating the darkness of the depths of the world and life, so does the

spiritualizer project his human higher self onto the same luminary. The one projects the human psychic face there and the other projects the human spiritual face — but it is, in both cases equally, the human face which is projected there. Say to a spiritualizer that Jesus Christ was the son of God incarnated — he will reply to you that it is true since in Jesus Christ was realized the universal and eternal truth of the identity of the true higher Self with God. Then say to him that the Incarnation was an act of sacrifice of divine love, — and he will say to you that it is true since love is the identity of all individual "selves" in the universal Self of God, and that each individualization comprises one incarnation and must necessarily be an act of sacrifice on the part of the higher, universal Self. If you then say to him that it was the victory over death, the Resurrection of Jesus Christ, which signifies the uniqueness of the work accomplished by Jesus Christ, he will reply to you that there is no reason in the world to deny the fact of the resurrection of Jesus Christ, since the higher and Universal Self can always project mental images — by maya-shakti — to the point of making them appear visibly. Lastly, isn't the whole world a manifestation of mental force which renders the invisible visible? — And if you say that Pentecost was the result of the work of Jesus Christ, he will reply to you — with evident benevolence — that to be sure it was Pentecost which necessarily had to result from the work of the avatar Jesus Christ, since it was Pentecost where his disciples, also, realized the universal and eternal truth of the identity of all individual "selves" in the Higher Universal Self — which is manifested by the fact that their speech became that of the Higher Self of each person who listened to them. And if you say lastly — desperate as you are to come, at least, to a disagreement with your interlocutor — that there is evil in the world, that the Fall took place and that there is original sin, he will say to you that without any doubt there is the Fall and original sin, since the illusion of a plurality of individual consciousness has been arrived at, whilst they are identical and one in the consciousness of the Universal Self. A Fall was therefore certainly necessary to arrive at such an illusion.

Thus the spiritualizer as well as the psychologizer are not people to converse with about things concerning the world and life; they look at — and consequently see — only the face, either psychic or spiritual, of man. Here it is the effect of the Arcanum of the Moon eclipsed by the face of man that is at work.

It is therefore hardly surprising that the intelligence of those who do not want to see the world as a display of human subjectivity and who, on the other hand, cannot or do not know how to make the leap of intelligence of which Henri BERGSON speaks — that their intelligence is turned towards the "objective facts of the five senses". And hence the retreat into the framework of the pond with the crayfish of the Card of the XVIIIth Arcanum of the Tarot. The operation of magical enchantment — the bringing into play of antinomies and the projection of the face of man onto the luminary called to illumine the enigmas and secrets of the depths beyond the threshold of consciousness — i.e. of the Night — has attained its aim by making intelligence retreat in the face of heaven, and even from the surface of the Earth, into a region situated beneath the surface of the Earth — that which underlies the "facts of the senses", symbolized in the Card by the pond with the crayfish.

What, therefore, is the state of intelligence which has abandoned "all metaphysics" and has

decided to hold to and to limit itself solely to "objective facts of the senses"?

What is most characteristic of this state is that intelligence no longer moves forwards but backwards. It looks to the least developed and the most primitive for the cause and explanation of what is most developed and most advanced in the process of evolution. Thus, it looks for the effective cause of the world not in the heights of creative consciousness but rather in the depths of the unconscious — instead of going forward and elevating itself towards God, it retreats into Matter. It does something with regard to the world which would be absurd with regard to a work of art, namely to explain it through the qualities — or rather the quantities — of the materials of which it consists, instead of the style, the context, the meaning and the intention which the work of art reveals. Wouldn't it be absurd to want to understand one of Victor Hugo's poems, for example, by chemically analyzing the ink with which it had been written and the paper on which it was written, or by counting the number of words and letters? Nevertheless, this is precisely what the intelligence under consideration does with regard to the world — the world in which Victor Hugo's poem makes up only a part and is only a single special case of the manifestation of the great process of the creation.

Now the moment has arrived to conclude our meditation on the XVIIIth Arcanum of the Tarot. Here is the conclusion that it asserts:

Of the four H a y o t h of the Cabbala, the four "Sacred Animals" of Hermeticism — the Eagle, the Man, the Lion and the Bull — we find three amongst the signs of the Zodiac, i.e. the Bull, the Lion and the Man or Waterbearer. But we do not find the Eagle. The Eagle's place in the zodiacal circle is occupied by the Scorpion. There, where the Eagle, the principle of elevation, ought to be, the Scorpion, the principle of retreat and suicide, is found. Now, the XVIIIth Arcanum of the Tarot is that of the Eagle and the Scorpion — the Arcanum of the replacement of the one by the other. Because the crayfish of the Card of the Arcanum "The Moon" has the scorpion as its prototype — and as its aim. Intelligence which prefers retreating to flying must inevitably arrive at the impasse of absurdity — for example, the absurdity that we have pointed out above. And the absurd, this is suicide for intelligence. This is where "crayfish-intelligence" goes after having renounced becoming "eagle-intelligence".

The XVIIIth Arcanum of the Tarot asks us: Do you want to choose the way of the eagle which rises above antinomies or the way of the crayfish which retreats before them until arriving at complete absurdity, i.e. at the scorpionic suicide of intelligence? — This is the point — i.e. the message to the human will — of the XVIIIth Major Arcanum of the Tarot.

— — — — — E n d of the XVIIIth Arcanum — — — — —

XIXth Meditation on the Major Arcanum of the Tarot -

"The Sun" -

"Le Soliel"

"When I began drawing the mandalas, however, I saw that everything, all the paths I had been following, all the steps I had taken, were leading back to a single point - namely, to the mid-point. It became increasingly plain to me that the mandala is the center. It is the exponent of all paths. It is the path to the center, to individuation." - (C.G. JUNG, "Memories, Dreams, Reflections"; trsl. R. and C. Winston, London, 1967, p.222)

"I knew that in finding the mandala as an expression of the Self I had attained what for me was the ultimate. Perhaps someone else knows more, but not I." (C.G. JUNG, op. cit., p.222)

Cor Jesu, Rex et centrum omnium cordium...

(Heart of Jesus, King and center of all hearts...)

(Litany of the Sacred Heart)

I am the alpha and the omega, the first and the last, the beginning and the end.

(Revelation xxii, 13)

Under the combined influence of men's thoughts and aspirations, the Universe around us is seen to be knit together and convulsed by a vast movement of convergence. Not only theoretically, but experientially, our modern cosmogony is taking the form of a cosmogenesis... at term of which we can distinguish a supreme focus of personalizing personality... Just suppose that we identify (at least in his "natural" aspect) the cosmic Christ of Faith with the Omega Point of Science: then everything in our outlook is clarified and broadened, and falls into harmony. (Pierre Teilhard de CHARDIN, "Christianity and Evolution"; trsl. R. Hague, London, 1971, p.180)

Dear Unknown Friend,

The preceding Arcanum - "The Moon" - confronted us with the task of human intelligence to liberate itself from the magical enchantment which separates it from spontaneous wisdom, and to unite itself with the latter, i.e. to arrive at intuition. The XIXth Arcanum - "The Sun" - is that of the accomplished union of intelligence and spontaneous wisdom - the Arcanum of intuition.

Intuition is what results from the intimate and profound alliance of intelligence and spontaneous wisdom. Now, the Card of the XIXth Arcanum represents two children placed under the Sun, where the one puts his right hand on the neck of the other as if he wanted to draw his

head near to himself, whilst the other touches with his left hand the place on the body of the first where his heart is to be found. These two children thus represent intelligence endowed with childlike confidence with regard to the spontaneous wisdom of the heart, and spontaneous childlike wisdom which uses the language of the heart and which tends to draw the attention of the head, i.e. intelligence, to what it has to say. The image is therefore of two children united by bonds of a reciprocal confidence without reserve — where the one indicates and the other understands — placed under the Sun. One could hardly better represent the relationship of intelligence and spontaneous wisdom brought into play in intuition than as it is in the Card of the Arcanum "The Sun". For this relationship presupposes such purity of intention as is found only with a child, and it postulates such reciprocal confidence, without a shadow of doubt or suspicion, which belongs naturally to children. Lastly, this relationship excludes tendencies to domination and authority — to pose as a pontiff and to pride oneself on the eminence of the guru or master whose favors one enjoys — which tendencies are also foreign to a child.

"The children who are fraternizing under the Sun correspond all the better to Gemini because this zodiacal constellation brings in the longest days to us" — says Oswald WIRTH ("Le Tarot des imagiers du moyen âge", Paris, 1927, p. 208), thus locating the XIXth Arcanum in the zodiacal circle of twelve cosmic mysteries or, speaking in the language of C.G. Jung, in the circle of twelve archetypal force-images of the collective Unconscious which work in the depths of every human soul. For the Zodiac is that which the human soul knows unconsciously; it is the book which the soul once "ate" and which is present and active only in his "bowels" — in the depths of his being — from whence it renders him strong or weak, fertile or arid, fervent or tepid, according to whether he is in harmony or not with its teaching-impulse.

Now, the teaching-impulse called "Gemini" can be expressed by paraphrasing a little the first statement of the Emerald Table of Hermes:-

"May that which is below be as that which is above, and may that which is above be as that which is below to accomplish the miracles of one thing."

This is the principle of analogy put into practice, taking its point of departure from the principle of cooperation. It is the opposite of that of the struggle for existence advanced by Charles DARWIN as the principle of evolution called "Sagittarius". Nature furnishes us at the same time with a great number of proofs of the principle of cooperation in the process of evolution — perhaps as many proofs as there are of the struggle for existence. The proofs are of a kind such that one could uphold the principle of cooperation to be worthy as the directing principle of natural evolution with the same justification as the principle of struggle may be upheld. Indeed, is it the struggle for existence within an organism — let us say the human body — which explains the effect of the activities of billions of biological units — cells — in the organism or, rather, is it their cooperation?

Don't the cells of the muscles, the nervous system, the glands, the blood, etc., cooperate rather than struggle? And isn't the life and health of this whole organism due to this cooperation?

Bees and flowering plants cooperate. Air, light and plants cooperate in photosynthesis, where the miracle of the transformation of inorganic matter into organic matter takes place — where "stones" are transformed into "bread". And, lastly, if mankind had not cooperated more than it had struggled, it would not only not have achieved the international civilization of our time but it would probably have been annihilated.

There is therefore no doubt that the principle of cooperation has at least the same rights to be considered as the directing principle of evolution as that of the struggle for existence advanced by Darwinism. In other words, the diurnal principle of Gemini plays a role at least equal to the nocturnal principle of Sagittarius in natural evolution.

One of the highest aspects of the principle of Gemini, the principle of cooperation, is that which is present in intuition: that of the cooperation between spontaneous wisdom and intelligence. Here it is a matter of a state of consciousness where intelligence advances from formal knowledge to material knowledge, i.e. from knowledge of the relationships of things to knowledge of the things themselves. Now, knowledge of things themselves entails two functions: on the one hand what Henri Bergson happily designates as sympathy, and on the other hand a sustained and profound deepening in that with which the sympathetic relationship is established. In other words, one has to enter into a contact of essential sympathy (i.e. from essence to essence) first of all, and then not to glide off to other contacts of the kind, but to dwell in this sympathy so as to result in sufficient intensity and clarity in order to be able to say, in all honesty, that in fact an act of material knowledge has taken place. Here is a concrete example:

You venerate (i.e. you love and respect) a non-incarnated being — a departed person, a saint, or a hierarchical being — in a disinterested manner. Your veneration — which includes love, respect, gratitude, the desire to conform etc. — cannot fail to create an invisible link of sympathy with its object. It may be in a sudden and dramatic way, or rather in a slow, gradual and almost imperceptible way — this does not matter — the day will come when you will experience the presence. Not a fluidic, semi-electrical presence close to you in space — as in the apparition of a phantom or a ghost — but a breath of radiant serenity, of which you know with certain knowledge that the source from which it emanates is not at all in you. It influences you and fills you but it does not take its origin in you; it comes from outside of you. Just as you know, in drawing near to a fireplace, that the warmth that you feel does not arise from you, but rather from the fireplace, so also do you feel that the breath of serenity in question is due to an objective presence. Here, therefore, a relationship of sympathy is established. After this it is up to you to remain silently concentrated so that the relationship established is subsequently developed, i.e. that it gains in intensity and clarity — that it becomes a meeting in full consciousness. The meeting is thus the realization of the relationship when it is borne to the limit of the intensity of clarity. According to the case, it can take either the character of a "conversation through

forces" or that of a "conversation through words". In the former case it is not precise and articulated thoughts or images which are communicated to you, but rather "forces" or impulses — spiritual and psychic seeds impregnated germinally with moral ideas and judgements. In the case of the "conversation through words" a revelation of articulated thoughts and representations takes place. The revelation to the Shepherds at Bethlehem can be considered as a prototype of the meeting whose character is "conversation through words" and the experience of the mages of the Orient — who "saw the star of the king of the Jews in the East" but who had to ask at Jerusalem: Where is he who has been born king of the Jews? — is an example of the meeting whose character is "conversation through forces". The star "of the king of the Jews" gave them certainty concerning the coming of Christ and gave them the impulse to go and search where he was awaited, but it did not give them information with respect to the place and parents, whilst to the shepherds of Bethlehem it was revealed that "to you is born this day in the city of David a Savior, who is Christ the Lord. And this will be a sign for you: you will find a babe wrapped in swaddling cloths and lying in a manger", i.e. precise and complete information was given to them with respect to time, place and external circumstances.

Now, the meeting whose character is "conversation through forces" always resembles the experience of the "Star" of the mages from the East, and that whose character is "conversation through words" always resembles the experience of the shepherds of Bethlehem. The "Star" does not speak, it moves; and it leaves to the subject of its revelation the work of research in the domain of intelligence and facts. The meeting whose character is "conversation through words", in contrast, moves and teaches — it bears also on the domain of intelligence and facts. It guides.

I am not in a position to say which of the two forms of revelatory meeting is more frequent or which is objectively preferable, although subjectively that of the shepherds of Bethlehem seems to me preferable to that of the mages of the Orient. Be that as it may, intuition — understood as the alliance of active wisdom and active intelligence, which is the theme of the ~~XIX~~th Arcanum of the Tarot and which not only underlies Hermeticism but is its very reason for existence — presupposes the cooperation of two principles and therefore falls in the category of the revelation whose character is "conversation through forces". Just as the mages from the Orient made a long journey and brought presents to the Child, in following the "Star", so also Hermeticism is on the way from century to century to arrive at the Manger — not to arrive there with empty hands, but to place there the presents which are the fruit of the millennial-old effort of human intelligence which follows the "Star".

The Manger . . . where the mages from the Orient and the shepherds of Bethlehem meet, of which the octogenarian C. G. JUNG said — in calling it a "Mandala" —

"that all the paths I had been following . . . were leading back to a single point — namely, to the mid-point" and that "it became increasingly plain to me that the

Mandala is the center. It is the exponent of all paths. It is the path to the center, to individuation" (C.G. Jung, "Memories, Dreams, Reflections"; trsl. R. and C. Winston, London, 1967, p.222).

And of this Pierre Teilhard de CHARDIN said that "under the combined influence of men's thoughts and aspirations, the Universe around us is seen to be knit together and convulsed by a vast movement of convergence. Not only theoretically, but experientially, our modern cosmogony is taking the form of a cosmogenesis. . . at the term of which we can distinguish a supreme focus of personalizing personality. . . " (Pierre Teilhard de Chardin, "Christianity and Evolution"; trsl. R. Hague, London, 1971, p.180)

The Manger — the center, the individuation of the Psyche, the supreme focus of the personalizing personality of the Universe, or the mystery of the Incarnation of the Word in History, worshipped by the mages from the East and by the shepherds of Bethlehem — is this not the center of the movement of convergence, in time and space, of all efforts and all aspirations of those who have endeavored throughout the centuries to transform the base into the precious, to listen to and to understand the message of the stars, to raise their problems to Angels, Archangels, Cherubim and Seraphim so as to consult them, and to guard and not forget the memory of all the altars and chalices of the past? In a word, is this not the centre also for Hermeticists?

The Star which Hermeticists follow leads them to the Manger — to the center of History, to the center of the psychic life — individuation —, to the center of universal evolution or the "supreme focus of the personalizing personality", to the Alpha and Omega of Revelations, to the Heart which is the center of all hearts. For there is a center of gravitation of hearts, just as there is a center of gravitation of the planets. Like the latter, it causes the "seasons" of the life of the soul. This is why it is not without reason that the Manger is venerated by the Church each year and that a unique light is lit in the world each Christmas. What I want to say is that Christmas is not only the festival dedicated to the memory of the historical nativity of Christ but that it is in addition the event of the nativity which is repeated each year, where Christ becomes Child anew and where the history of mankind becomes the manger. Then all that which is in us of the nature of the shepherds of Bethlehem and all that which is in us of the nature of the mages from the East responds as in the past. That which is in us of the nature of the mages from the East is enamored of the Star and sets out en route with the little Incense, Myrrh and Gold gathered during the year which is drawing to an end; and that which is in us of the shepherds of Bethlehem kneels down before the Child whose reality and presence is revealed from above. -- The annual repetition of the nativity of Christ as a real event on the spiritual plane — like those of his Miracles, his Passion, his Resurrection and Ascension — means to say that just as the external Sun eternally repeats springtime, summer, autumn and winter, so does the spiritual Sun reveal his eternal springtime aspect — his Infancy — at Christmas, his eternal summer aspect — his Miracles, his eternal autumnal aspect of the Passion and the Resurrection and his eternal winter aspect of the Ascension. This means to say, again, that the ages are eternal — that infancy, youth, middle age and old age are eternal. The Christ is eternally Child, Master, Crucified and Resurrected. Man

bears in himself at one and the same time the child, the young man, the mature man and the old man. Nothing of the past is lost or destroyed; the past simply passes from the stage into the wings — from the framework of the conscious to the domain of the unconscious from where it operates in a no-less active way. It is the same with past epochs and civilizations of human history; they have not disappeared, but are present and active in the instinctivity of our epoch and civilization. It is to the great merit of C.G. Jung that he discovered the presence of the remote past in contemporary psychic life and established the existence of "archeological layers" in human psychic life — just as archeology did for the material objects of past civilizations and as paleontology did for material fossils of the biological past. Thanks to the work of C.G. JUNG, "psychological excavations" can be added to archeological and paleontological excavations — and can come to their aid. The difference between the vestiges of the past with which archeology and paleontology work and the "psychic layers" of the past established by Jung is that the latter are living — although outside of the framework of consciousness dominated and determined by intelligence — whilst the materials of archeology and paleontology are dead; they are only skeletons of the past.

The sense of the idea of resurrection (the theme of the following Major Arcana of the Tarot, Arcanum XX) is the actualization of all the fullness of all spiritual, psychic and corporeal forces in latent being (latent is from the Latin *latere*: to be hidden), i.e. where they have withdrawn from the domain of action and intelligence to one of latent energy and the unconscious (in Jung's sense of the word!) — the domain, in other words, that we call "the past" but which, according to Henri BERGSON, who traced out a footpath for Jung, forms a part of indestructible duration and is therefore revivable or recallable to the present through memory (if it is a matter of the human psychic life) or through resurrection (if it is a matter of divine cosmic memory). Resurrection is thus the divine analogy of the act of human memory. Just as man, by remembering, evokes or actualizes the part of duration that we name "the past", so does God actualize that which has become latent and evokes to consciousness that which lives in the domain of the unconscious by an analogous magical act to that of human memory. The "resurrection of the dead" is therefore when God "remembers" the whole fullness of past duration. It is the act of divine magic whose human analogy is memory.

Now, it is resurrection which is the Good News of Christianity. For this reason the history of Christianity is — and will be — that of the resurrection of all that which is worthy of resurrection from the past of the history of mankind and the world; it is — and will be — the history of a series of "renaissances" in the manner of the renaissance of Greco-Roman philosophy and arts which took place at the end of the Middle Ages. This "renaissance" will be followed by others, including that of ancient Egypt and Chaldea. Modern evolutionism and "cosmism" are its dawn. The renaissances in question are only the first degree of Resurrection: they bear on the spiritual life and realize — or restore — its continuity, i.e. its spiritual duration. Another series of "renaissances" will re-establish psychic continuity and will signify the degree of resurrection of the life of the soul. This will be followed by the resurrection of the body — which will be its completion.

Complete resurrection, i.e. that of the body, is therefore preceded by the spiritual and the psychic "resurrections" — where duration is re-established on earth — where memory triumphs

over Forgetfulness. And the history of Christianity is, in the last analysis, the history of these triumphs.

It is the same with the liturgical year of the Church. This is simply the yearly endeavor of human memory to unite itself with divine memory so as to realize resurrection, i.e. to make the past live in the present. The words of consecration: This is my body, which is given for you; do this in memory of me — is the key to the liturgical year. One does these things in memory of Him, his Mother, the Apostles, Saints and Martyrs — and He, and his Mother, and the Apostles, Saints and Martyrs are present and living and acting in the present. The whole liturgical year says to us: Do not forget. Remember, for it is through Memory that resurrection is accomplished.

All the festivals of the year aim at resurrection. And that of Christmas is the resurrection of the Child who was worshipped by the shepherds of Bethlehem and the mages of the Orient. But it is at the same time the festival of the resurrection of the shepherds and mages also, i.e. the time of the magical evocation of the spiritual and psychic forces made use of by Revelation and Gnosis. For just as the Child is present at Christmas, so also there is an awakening and activation at Christmas of forces — including individual souls — capable of receiving His revelation, be it from Angels or from the stars. It is thus that it happens that Hermeticism also undergoes each year the rejuvenating and inspiring effect of Christmas, and that Hermeticists — often without being aware of it — receive vivifying impulses and illuminating inspirations for their efforts. The mystery of the Star is thus repeated.

But those who follow the Star must learn a lesson once and for all: not to consult Herod and the "chief priests and scribes of the people" at Jerusalem, but to follow the Star that they have seen "in the East" and which "goes before them", without seeking for indications and confirmation on the part of Herod and his people. The gleam of the Star and the effort to understand its message ought to suffice. Because Herod, representing the anti-revelatory force and principle, is also eternal. The time of Christmas is not that of the Nativity of the Child alone; it is also the time of the massacre of the children of Bethlehem — the time where autonomous intelligence is driven to kill, i.e. to strangle and push back into the unconscious, all the tender flowers of spirituality which threaten the absolute autonomy arrogated to itself by intelligence.

May those who follow the Star do so completely and without reserve! May they not seek — once having the Star before their eyes — scientific confirmation, approval or sanction, or, what would be still worse, direction on the part of science! May they follow the Star above them and nothing else! Noblesse oblige.

There is a recent example from which everyone can learn: namely, how Carl Gustav JUNG followed the Star without ever seeking support from outside. Dear Unknown Friend, read his autobiography "Memories, Dreams, Reflections" ("Erinnerungen, Träume, Gedanken" — Rascher Verlag, Zürich and Stuttgart, 1963) — and you will know what the crux of the matter is for those who follow the Star; you will know that a whole world is at stake underlying the exhortation: Follow the Star above you and nothing else!

I have in mind here the spiritual biography of Jung, the intimate history of his work, which gives a model example of a Hermeticist — a mage from the Orient — who followed the Star all his life, and followed the Star alone. I do not have the results of his work in mind, which are able to satisfy or not. They do not satisfy me, I confess, but what right have I to demand of Jung that he should have gone further than he did? What he has done he did in a way which can serve as a model for everyone — the model of a method carried to perfection. The essential is not the presentation to the world of the results of Jung's work, but rather his method of working. I

mean to say that it is: the method of "free association", where the first Arcanum of the Tarot — that of "concentration without effort" — finds its application; the method of interpretation of dreams and of spontaneous fantasy — which is the application of the second Arcanum of the Tarot; the method of cooperation between the fertilizing unconscious (outside of and beyond normal consciousness) and fertilized consciousness — which corresponds to the third Arcanum of the Tarot; the method of the amplification of immediate data from the manifestation of the unconscious by means of alchemy, myths, and mysteries belonging to mankind's historical past — which is an application of the fourth Arcanum of the Tarot; the method of psychic healing which consists in making the patient understand the warnings of his unconscious and accept the latter as his guide and master — where the fifth Arcanum of the Tarot is put into practice; the method of passing courageously through unparalleled temptations and conflicts of duties by making decisions according to the "arrow" of inspiration and not according to a code of rules of conduct — which is the sixth Arcanum of the Tarot; and, lastly, the method of not identifying oneself with the superhuman forces of Archetypes — not allowing them to take possession of individual consciousness (so that the latter does not become a victim of inflation) — which is the application of the seventh Arcanum of the Tarot... With respect to the XIXth Arcanum of the Tarot, we find it again in the work of Jung in the guise of the active cooperation of intelligence and transcendental revelatory being, which cooperation is not only the mature fruit of the work of his long life, but also it is the principal thesis of his method of work in the domain of depth psychology, which he openly advanced and maintained. The intuition postulated by Henri Bergson as necessary in order to be able to understand life and the world was practiced by Jung in order to understand and to heal the life of the human soul. He did not commit the error of the mages of the Orient. He did not consult Herod and his people.

Another example of faithfulness to the Star is the life and work of Father Pierre Teilhard de CHARDIN. This mage from the Orient followed the Star on a long voyage: through the paths of the universal evolution of the world throughout millions of years. What did he do, properly speaking? He showed the Star above the universal evolution of the world, in a way that the latter "is seen to be knit together and convulsed by a vast movement of convergence" at the term of which "we can distinguish a supreme focus of personalizing personality". Darwinian evolution — this nightmare of a struggle for existence of species without number in life's feverously multiplying endeavor, blind and groping, to produce that which is most viable — has therefore become henceforth the way leading to personalization, a movement which has direction and aim. Teilhard de Chardin, in having perceived the Star above Darwinian evolution, has crowned the latter with this guiding-Star and has thus transformed it from the nightmare of rampant production attempting to produce the viable into the way towards the manger. In following this Star, he did not let himself be turned aside from the path indicated by it — neither by enemies of the new from the camp of Religion nor by enemies of the transcendental in the camp of science: the "sanctioners" and the "scribes" of Herod. It was to his faithfulness to the Star that he owed the singular force of his soul which allowed him to be a faithful son of the Church and at the same time a conscientious worker for Science — and to remain so until his last breath. He never revolted against or broke with the Church and Academia. Having been loyal to them with his whole heart until the end, he therefore comes under the beatitude

of the Sermon on the Mount: Blessed are the peacemakers, for they shall be called sons of God!

In writing of the force of soul resulting from faithfulness to the Star, the force which manifests itself in the power to resist the weakness of revolt — for revolt is a weakness where one lets oneself be carried away by the current of emotional impatience, the fundamental weakness of all rebels, including religious reformers as well as political revolutionaries and the most celebrated social reformers — and in the power to procure peace between two aspirations which are — or are believed to be — opposed to one another, it is difficult for me not to pay homage to two Hermeticists of our century, notably Francis WARRAIN and Dr. Paul CARTON, both avowed Hermeticists. The former followed the Star through the study of Law, through creative work in the domain of sculpture, through the metaphysics of HOËNÉ WRONSKI, through mathematics, logic and Charles HENRY's psychophysics, through the Cabbala and Jacob BOEHME. "By combining as much as possible the resources of the intuitive mode proper to Antiquity with the instruments put at our disposal by the discursive method," he defined the essential conditions for an intermediary gnosis allowing the antinomy between the Absolute and the Relative — between faith and reason — to be correctly resolved. Blessed are the peacemakers, for they shall be called sons of God!

Paul CARTON followed the Star as a naturopathic doctor and as a Christian supernaturalist, along the narrow way between the Natural and the Miraculous, which way is that of Hermeticism, pure and simple. His book "La Science Occulte et les Sciences Occultes" (Brevanne, Seine-et-Oise, 1935), where the Major Arcana of the Tarot are also the object of study, bears witness to his life's endeavor to unite the Divine Supernatural and the Human Natural through the intermediary magic of the Hermetic tradition. Again: Blessed are the peacemakers, for they shall be called sons of God!

Intuition is therefore the cooperation of human intelligence with superhuman wisdom. It is what creates the link — or the "intermediary gnosis" and "intermediary magic" — between the Absolute and the Relative, between the Supernatural and the Natural, between faith and reason. Now, intuition can be developed only by people who have faith and who have reason. It is reserved for believing thinkers. Whosoever believes and does not think will never attain it. Whosoever thinks and does not believe will never have the certainty of transcendental things that intuition alone can give.

Intuition combines two certainties: essential certainty (that of essence), and consistent certainty (that of consistency). The former is of a moral order; its force of conviction resides in the Good and the Beautiful. The latter is of a cognitive order; its force of conviction resides in consistency in the vision of the relationships of things. Intuitive certainty is therefore "faith at first hand" combined with "intelligence at first hand". Let us explain this. There is faith founded on extrinsic authority — a person, an institution, a book, etc. — and there is faith founded on intrinsic authority — the inner and intimate experience of the divine breath, and the direct impression of the divine realm. The latter is first hand. There is still a third kind of faith — the most heroic, perhaps — the "intermediary faith" between faith founded on extrinsic authority and that founded on the intrinsic authority of inner experience: this is postulative faith, where one believes without any support, either from without or from within. It is the faith of "the voice of one crying in the wilderness" (Matthew iii, 3) — the voice itself of the soul who cries, i.e. postulates in complete solitude, i.e. in the wilderness, the things without which it could not live. The three postulates of KANT: freedom of will, the immortality of the soul, and God, are such a cry of the soul in the wilderness. For they are founded neither on extrinsic authority nor on mystical experience, but rather on semi-structural exigencies of the soul itself. It is the reality of hunger and thirst alone which bears witness to the existence of bread and water. "Freedom, immortality and God" — or the desperate night of nothingness — such is the cry from Kant's soul in the desert where he found himself.

Such was also the faith of John the Baptist before he had the experience of the descent of the Spirit from heaven upon Jesus, at the baptism in the Jordan. His faith, which is summed up by the conclusion of his sermon, "Repent, for the kingdom of heaven is at hand" (Matthew iii, 2), was a cry in the wilderness, i.e. the voice of supreme hunger and thirst for the kingdom of heaven. And it is precisely this faith which made John the Baptist the first "eye-witness", so to say, of the reality of the descent of the kingdom of heaven, and which made him the first human being to recognize the Christ. His faith was crowned with experience. John the Baptist became one who saw.

Now, it is postulative faith become faith at first hand or mysticism which arrives at the perfect certainty of intuition as a consequence of the help of intelligence. John the Baptist still had need of this latter in order to have complete certainty. For this reason he — who had seen the Spirit descend upon Jesus — sent two disciples to Jesus to ask him, "Are you he who is to come, or shall we look for another?"

And Jesus had to reply in the framework of intelligence alone:

"The blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have the good news preached to them"
(Matthew xi).

In other words, Jesus said that these phenomenal effects indicate consistency between the revelation of the descent of the Spirit experienced by John the Baptist and the manifestation of this Spirit through Jesus Christ. It is the language of intelligence, pure and simple, which Jesus makes use of in order to fill the gap in John the Baptist's consciousness — which required the help of intelligence. And it was because of this gap that Jesus Christ said of John the Baptist that, although a prophet, he is "more than a prophet" and that "among those born of women there has risen no one greater than John the Baptist, yet he who is least in the kingdom of heaven is greater than he". For the kingdom of God brings with it the absolute certainty of the cooperation of faith at first hand and intelligence — it is the kingdom of intuition.

This is why the Master made appeal not only to faith but also to intelligence, not only to essential certainty but also to consistent certainty, by stating the fundamental principle of intelligence — judgement by effects, knowledge of things by their fruits:

"Are grapes gathered from thorns, or figs from thistles? So, every sound tree bears good fruit, but the bad tree bears evil fruit. A sound tree cannot bear evil fruit, nor can a bad tree bear good fruit" (Matthew vii, 16-18).

This is the briefest and most complete characteristic of intelligence and its role. Its role is immense, if one considers that intelligence is called to constitute an integral part of intuition which, in its turn, determines greatness and smallness in the kingdom of God.

This role was understood in the Middle Ages in the ecclesiastical milieu of the West. Believers set themselves to thinking. Scholasticism thus took its birth. It is not true that scholasticism is due to the desire to intellectualize faith and to replace it by philosophy — that it owes its birth to secret doubt in the hearts of believers of the Middle Ages. No, what is at the root of scholasticism is the desire for the fullness of intuition, i.e. that of "baptizing" intelligence and winning its cooperation with faith. It was thus a matter, truth to tell, not of

doubt, but of an act of ardent faith which did not at all doubt that human intelligence is also as "baptizable" and "Christianizable" as the heart and the will. St. Albertus MAGNUS and St. Thomas AQUINAS were in no way impelled by doubt when they set out upon their grandiose work of thought; they were full of confidence that the Blood of Calvary would penetrate, warm and transfigure the domain of the cold clarity of thought that there was up until then. Their work was apostolic rather than apologetic. Just as missionaries went to non-Christian countries in order to bear the good news there, so did St. Albertus Magnus and St. Thomas Aquinas go to the non-Christianized land of human intelligence in order to Christianize it. Was this doubt? Indeed no! It was an act of apostolic faith and apostolic zeal!

Dear Unknown Friend, do not scorn medieval scholasticism. It is, in truth, as beautiful, as venerable and as inspiring as the great cathedrals that we have inherited from the Middle Ages. To it we owe a number of masterpieces of thought — thought in the light of faith. And, like all true masterpieces, those of medieval scholasticism are beneficial. They heal the disorientated, feverous and confused soul. Just as a doctor prescribes for certain physical illnesses a change of climate and air — a sojourn of several months in the mountains — so it would be right and beneficial for him to prescribe to many a person disturbed by "existential problems" and troubled by the "contradictions of life" that he should remove himself for some time into the climate of high scholasticism and breathe there pure air from mental mountains. It is not a matter of a conversion to scholastic philosophy, i.e. that the person in question embraces the scholastic doctrine, but rather of a more elevated intellectual niveau and — above all — of continuous work for some time with the clear and precise notions of scholasticism on this elevated niveau.

Perhaps the "quinque viae", the five ways of reasoning, of St. Thomas Aquinas will not necessarily convince you, but you will emerge from meditative work on the five arguments (proposed to prove the existence of God) with a clear head and a calm heart, well-prepared and equipped to seek and find other ways to certainty. It is the occupation with these five ways of reasoning which will render you stronger and more calm, which will elevate you above all the entanglements due to the confused play of complexes which are a mixture of feelings in which personal preferences assert themselves and thoughts which are only a mouthpiece for these preferences. And it is this elevation above psychological complexes which is the salutary effect — even the healing action — of occupation with scholasticism, when one reads in the style of scholastic meditation.

One could object: Why not mathematics? Doesn't mathematics have the same effect of detachment and elevation above personal psychological limitations?

Without doubt mathematics also has a salutary effect. But it does not so engage the whole human being as does the totality of scholastic problems, so consequently its salutary effect does not have the same significance. What is at stake with scholasticism is God, the soul, freedom, immortality, salvation, good and evil. The triumph over psychological factors here is something quite different than triumph over the same psychological factors through occupying oneself with quantities and their functions alone. Scholasticism has more at stake

than mathematics and in consequence its salutary effect is of greater significance. Therefore, do not despise medieval scholasticism, dear Unknown Friend, it is still of value.

No more is it true that the mystical impulse from the end of the XIIIth and into the XVIIth century was purely and simply a reaction against the "dry intellectualism" of scholasticism. No, the flowering of mysticism during this epoch was the fruit and the result of scholasticism, prefigured in the spiritual biography of St. Thomas Aquinas himself. Notably, St. Thomas towards the end of his life arrived at mystical contemplation of God and the spiritual world and said, on returning from this ecstasy, that his written works now appeared to him "like straw". Indeed, he wrote nothing after this.

The believing thinker thus became a seeing mystic. And this transformation did not take place in spite of his work of scholastic thought, but rather thanks to it — as its fruit and its crowning glory.

Now, what happened to St. Thomas Aquinas also happened to a group of individuals who formed the crest of the wave of scholasticism. Just as St. Thomas, through scholastic reasoning, arrived at contemplation, so did part of advanced scholasticism arrive at mysticism, i.e. at the aim of scholasticism, which is intuition or the state of union of faith and intelligence. Meister ECKHART, RUYSBROECK or, lastly, St. JOHN of the CROSS are spirits amongst whom you will search in vain for a spirit of opposition to scholasticism. For them also it was true that scholasticism was "like straw", but they knew at the same time from their own experience that this straw proved to be an excellent combustible. They certainly surpassed scholasticism, but they did so by attaining its aim. For the aim of scholastic endeavor is contemplation, and it is mysticism which is the fruit of the scholastic tree.

The mystics of the epoch under consideration were individuals who signified a successful outcome of the scholastic endeavor, i.e. in them intelligence was baptized and Christianized. The missionary work with regard to "pagan" intelligence undertaken by St. ALBERTUS Magnus and St. Thomas Aquinas was crowned with success in the guise of the mystical impulse which followed high scholasticism. The marriage of faith and intelligence was consummated and believers and thinkers were reinforced by a third group: that of the people of intuition.

Thus, dear Unknown Friend, do not at all despise medieval scholasticism, but make use of it not only to re-establish the health of your soul, but also — by thinking in the light of faith — to arrive at intuition, without which Hermeticism is something merely literary, of doubtful literary value. It lives only from intuition, and without intuition it is something dead. And it is this dead thing alone that is seen by people of faith and people of science, who are sincerely astonished that there are people who take it seriously. They see only scientific and religious tinsel or, at most, a weak faith which borrows crutches from science or, perhaps, a childlike science which has not yet learned to distinguish between what one believes and what one knows. And they are not at all mistaken: without the invisible cement of intuition, Hermeticism is indeed only an improvised assemblage of heterogeneous elements of science and religion. It suffices to indicate the following analogy: it was neither the straw of the Crib, nor the animals that were present, which guided and enabled the mages from the

East to Find the Child, but rather the Star in heaven. Similarly, in Hermeticism one will find only straw and animals if one is not guided by its Star, which exists only for intuition. Now, it is the ~~XIX~~th Arcanum of the Tarot which invites us to occupy ourselves quite especially with the Star of Hermeticism in the heaven of intuition. What is this Star? The ZOHAR says:

"Elohim made the two great lights.. Originally, the two lights, intimately united, gave off an equal splendor. The names.. "Jehovah" (Lord) and "Elohim" (God) had then a complete equality. Both of the two lights bore the wholly identical names: "MATSPATS MATSPATS" (מַצְפָּטִים מַצְפָּטִים). These same two lights rose simultaneously and held a place of equal rank. But... the Moon humbled herself by diminishing her light, and renounced her place of higher rank. From that time she has had no light of her own, but derives her light from the sun. Nevertheless, her real light is greater than that which she gives off here below; for a woman enjoys no honor save in conjunction with her husband.

The great light (the Sun) has the name "Jehovah" and the lesser light (the Moon) has the name "Elohim", which is the last of the degrees and the close of thought.

Originally, Elohim was inscribed above among the letters of the sacred name (Y H V H), which are four in number; it was only after diminishing herself that she took the name of Elohim. But her power is manifest in all directions: "E L" — God — presides over the day and "I M" (I (A) m m e r) — over the night, and "H É" in the middle participates on the one side and on the other". (Zohar, Bereshith, 20a; compare also with the English translation by H. Sperling and M. Simon in "The Zohar", vol. i, London-Bournemouth, 1949, pp. 84-85)

It is left to us only to cite another passage from an ancient source — from the ~~XI~~th book of APULEIUS' Transformations — in order to have all the elements necessary to grapple, sufficiently equipped, with the problem of "the Star" of Hermeticism and "The Sun" of the ~~XIX~~th Arcanum of the Tarot. Apuleius summarized his great vigil at the temple of Isis, the "arcana of the sacred night" (noctis sacratae arcana), in the following way:

"I approached the very gates of death and set one foot on Proserpine's threshold, yet was permitted to return, rapt through all the elements. At midnight I saw the sun shining in its brilliant radiance; I entered the presence of the gods of the under-world and the gods of the upper-world, stood near and worshipped them."

(Apuleius, "Transformations: The Golden Ass"; trsl. R. Graves, Penguin, 1950, p. 286)

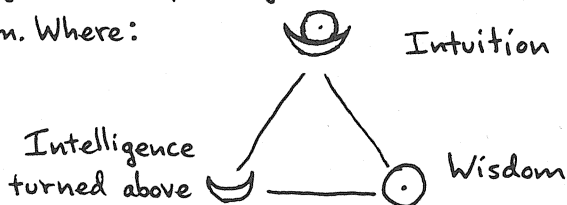
Let us now seek for the reality, having in view the above-cited passage from the ZOHAR and the statement made by Apuleius. The Zohar tells us that the Moon "renounced her place of higher rank" — that of equality with the Sun — and that "from that time she has had no light of her own, but derives her light from the Sun; nevertheless, her real light is greater than that which she gives off here below". Here below, therefore, the Moon reflects the light of the Sun, whilst above — where her name is E L H I M — "her power is manifest in all directions: E L presides over the day and I M — over the night, and the H in the middle participates

on the one side and on the other".

Now, the Moon, in so far as she is the nocturnal luminary here below, reflects the Sun, but in so far as she is the nocturnal luminary above, she shines with her own light, and it is the Sun which reflects her. In other words, the Moon is "solar" above and "lunar" here below, whilst the Sun is "solar" here below and "lunar" above. It is in this sense that E L, the radiant part of the Moon's Name above — "presides over the day": it is the visible Sun — reflecting the invisible Moon during the day. Similarly, the visible Moon reflects the Sun (become invisible) during the night. The spiritual Moon is therefore the Sun which shines at midnight. And it is the spiritual Moon — or Isis-Sophia — that Apuleius "saw shining at midnight in its brilliant radiance". For the long vigil in the Isis temple resulted in a vision of the cosmic principle of Isis, i.e. the spiritual Moon or the "Sun at Midnight".

All these things, although presented to us in mythological clothing, relate to the profound reality of the relationship of intelligence and wisdom, and their union — intuition. For intelligence corresponds to the Moon, wisdom — to the Sun, and intuition — to the restoration of the "intimate union of the two luminaries". Here below intelligence reflects wisdom — or, if it is eclipsed (Arcanum XVIII) it reflects the terrestrial world of external experience. But there is another intelligence above, a transcendental intelligence, whose "light is greater than that which it gives off here below", and which — united intimately to wisdom — is "inscribed above among the letters of the sacred name, which are four in number", and which shines in the middle of the night "in its brilliant radiance". This higher intelligence, this "Sun at Midnight", which is the conjunction of the spiritual Sun and spiritual Moon — or, in other words, the intimate union of intelligence and wisdom — is the Star of Hermeticism, and it is the Sun of the XIXth Arcanum. The Sun of the XIXth Arcanum is the "Sun at Midnight", i.e. the Sun that Apuleius "saw shining at midnight in its brilliant radiance", and it is this Sun which is the Star of Hermeticism across the ages. It is the principle of intuition, or the intimate union of transcendental intelligence and wisdom.

The Arcanum of intuition is therefore that of knowing how to raise to creative intelligence the intelligence which reflects, and how to effect its union with wisdom, i.e. that of the work of re-establishing, firstly, the union of the intelligence of diminished light here below with the intelligence of complete light above and, then, the union of intelligence thus reunited with divine wisdom. Where:



The triangle shows in a most clear way what the relationships are: intelligence, attracted by wisdom, does not unite itself to the latter on the plane of reflection, but raises itself to the creative plane, where it regains its higher "non-fallen" status and unites with wisdom, the result of which union is intuition. Therefore it is not thanks to the suppression of intelligence, or by becoming less intelligent, that intuition is attained; but rather, on the contrary, it is thanks to its intensification — until it becomes creative and is thus united to its higher, transcendental aspect, after which it is united to wisdom. It is therefore by becoming more and more

intelligent that one arrives at intuition — although there is another way, that of "sunstroke" or the annihilation of intelligence by the brilliance of wisdom, which is the theme of Arcanum XII or ZERO: "The Fool". We shall therefore return to this in the 21st Letter on the Major Arcana of the Tarot.

But those who hold to the tradition of Hermeticism — that of Mysticism, Gnosis, Magic and Hermetic Philosophy — keep away from the way of "divine folly" (yurodivost — in Russian; Narrtheit in Gott — in German) and follow the way indicated by the parable of the talents (Matthew xxv, 14-30), where the master entrusted his servants with a number of talents, each according to his ability, so that they should put them to good account. Thus, they raise intelligence to a level at which it becomes capable of uniting with wisdom; they render it of maximum account — which is intuition.

Just as the impulse of scholasticism, on the historical ladder of western civilization, did not lead to a perfect system of scholastic philosophy, but rather to mysticism, so does individual intelligence, on the ladder of individual development, lead to intuition and not to a state where it knows all and explains all. Intelligence is not the absolute aim; in developing, it is transformed into intuition. It is called to effect the passage from argumentative reasoning to comprehensive intuition.

In relation to the theme of the mission of intelligence being the way to intuition, it is relevant to indicate the fact that the philosophical work of Immanuel KANT — which scorched the pretensions to certainty of autonomous intelligence with respect to metaphysical things by demonstrating the set limits of knowledge possible to autonomous intelligence — has had an effect comparable to that of wind, which extinguishes the weak fire and which revives the strong fire: the one becoming sceptics and the other becoming mystics. KANT put an end to the speculative metaphysics of autonomous intelligence and opened up the way to a mysticism which non-autonomous intelligence or "practical reason" ("praktische Vernunft") is capable of — Kant's "practical reason" being intelligence united to the wisdom of moral nature, i.e. intuition. Indeed, several times I have had occasion to observe the fact that with time Kantians become mystics — to name, for example, the German philosopher Paul DEUSSEN, the author of a synthesis of Kantianism, Platonism and the Vedanta (cf. Paul DEUSSEN, "The Elements of Metaphysics"; trsl. C.M. Duff, London-New York, 1894).

DEUSSEN's Fundamental thesis is that the incapability of autonomous intelligence attaining to the noumenon behind the phenomenon (demonstrated by Kant) entails the task of resorting to intuitive perception of the essence of things, which is manifested in Platonism and in the Vedanta. It was probably with a view to showing the working of the intuitive method that Deussen translated and published sixty Upanishads from the Vedas ("Sechzig Upanishads des Vedas", Leipzig, 1897).

But let us return to the Star of Hermeticism — to the Midnight Sun — which is the Sun of the XIXth Arcanum of the Tarot.

The Zohar and Apuleius have helped us to understand an important aspect of this Sun, namely that of the "intimate union of the Sun and Moon" — or wisdom and intelligence — in the guise of the Midnight Sun. A third ancient document can now help us to place ourselves in the presence of another important aspect of the problem occupying us, and presents it to us in its

entirety. This is the Apocalypse of St. John, where we read:

"A great portent appeared in heaven, a woman clothed with the Sun, with the Moon under her feet, and on her head a crown of twelve stars. (Revelation xii, 1)

The Zohar and Apuleius speak of the Moon and the Sun joined or the sign  which is the sign of Isis. We find this sign again in the apocalyptic vision of the woman enveloped by the Sun and with the Moon under her feet. But the apocalyptic vision adds here a third element: the twelve stars.

In other words, intelligence united to wisdom in intuition still does not signify the achievement of the work of the reintegration of consciousness, if it is not crowned by a third element, which corresponds to the "stars" just as intelligence corresponds to the "moon" and wisdom to the "sun".

What, therefore, is this third element?

In order to understand its role and nature it is still necessary for us to look at — and this time more closely — the experience of spirits who turned from intellectualism to intuitionism, as we indicated above in speaking of the effect of the work of Kant. We mentioned the German philosopher Paul Deussen, but perhaps it would be more to the point to mention his master, the German philosopher of worldwide renown — Arthur SCHOPENHAUER. For it was he, author of the celebrated book "The World as Will and Representation", who made the decisive step from Kant's thesis (that phenomena hide the essence of things, and that the essence remains inaccessible to intelligence as such) to the intuitive introspection of the essence of one thing — the Self — a thing that represents and contains the other things of the world. This intuitive introspection allowed him to arrive at the conclusion that it is the will which is the essence of things, and that things are only representations of the will. Therefore, the world is, according to Schopenhauer, a unique will which represents or "imagines" the multiplicity of things. And as Schopenhauer found that the same experience gave rise to almost the same conclusion in Indian mystical philosophy — above all in the Vedanta, based on the Upanishads of the Vedas — he said: "The Upanishads were my consolation in life, and they will also be so in death" (Die Upanishads waren mein Trost im Leben; sie werden es auch im Tode sein).

Thus, the mystical philosophy of India is the original and prototype of the intuitionist philosophies of the West — such as that of Schopenhauer, Deussen and Eduard von HARTMANN (cf. "Philosophy of the Unconscious"; trsl. W.C. Coupland, London, 1931).

Let us there examine the fundamental experience and principal conclusion to be drawn from the mystical philosophy of India, as represented by the Vedanta of the Advaita (non-dualist) school.

This philosophy is founded on intuitive introspection — as method. This is based on the one hand on experience of the will as the element underlying all intellectual, psychological, biological and mechanical movement, and on the other hand on the experience of the "inner eye" or detached transcendental Self, which observes the movements produced by the will. The will creates the multiplicity of mental, psychic, biological and mechanical phenomena, in contrast to the unity of "the Seer in seeing" (the transcendental Self). The transcendental Self does not move, therefore it does not change, therefore it is immortal, therefore it is not an entity separated

from the real essence of the world, and thus it is one with it. The true Self of man and the essence of the real world — or God — are identical. "A h a m B r a h m a a s m i" (I am Brahma) — this is the formula which gives a summary of the experience and conclusions drawn by the Vedanta.

Now, it suffices on the one hand not to identify with the will and its movements and on the other hand to identify with the transcendental Self, "the Seer in seeing", in order to attain to the Real Being and Essence of the world in the intuitive experience of Vedanta adherents and German intuitionist philosophers.

But one could ask: is the intuitive experience of the transcendental Self truly final and complete, so that nothing follows it or surpasses it? Is the experience of the transcendental Self truly the "nec plus ultra" ("the ultimate") of knowledge?

Indeed, it lacks something important: the whole spiritual world, i.e. the Holy Trinity and the nine spiritual hierarchies. The "great portent" of which the Apocalypse speaks indicates beyond the Sun and the Moon a crown of twelve stars on the head of the Woman.

The intuitive experience of the transcendental Self — sublime and stimulating as it may be — does not suffice, alone, to let us perceive, and to render us conscious of, the spiritual world. The union of the "Moon" and the "Sun" alone, in the human spiritual microcosm, still does not signify the experience of the spiritual macrocosm. It is not sufficient to elevate oneself to the transcendental Self; it is necessary, still further, that this transcendental Self perceives and becomes conscious of other "transcendental Selves" — many of which are higher than it. The transcendental Self of man, as eternal and immutable as it is, is not the ultimate summit in world evolution. The transcendental Self is not God. It is in his image and after his likeness, according to the law of analogy or kinship, but it is not identical with God. There are still several degrees on the ladder of analogy which separate it from the summit of the ladder — from God. These degrees which are higher than it are its "stars" — or the ideals to which it aims. The Apocalypse specifies the number of them: there are twelve higher degrees than that of the consciousness of the human transcendental Self. It is necessary, therefore, in order to attain to the ONE God, to elevate oneself successively to degrees of consciousness of the nine spiritual hierarchies and the Holy Trinity. The conclusion of the Vedanta — "Aham Brahma asmi", declaring the identity of the transcendental Self and the One God — is therefore an error due to a confusion of values. Here the image and likeness of God is taken for God, and experience of the Divine, likewise, is taken to be God himself. All which glitters is not gold — and all which is transcendental and immortal is not God. For the Devil, also, is transcendental and immortal.

This confusion can easily take place if one keeps exclusively to the empirical psychological method, whilst avoiding the principle of transcendental metaphysics. Thus even C. G. JUNG only narrowly missed identifying his psychological experience of the seventh "archetype" — the (transcendental) Self (das Selbst) — with what religions call "God". It was only thanks to his prodigious prudence that he had, though, left a door open and did not go as far as to pretend to have had a psychological experience of God. Then again, consider disciples of the Sankhya (or Samkhya) metaphysical school, concerning which Krishna said: "Fools, not wise men, say that Samkhya (renunciation of action to know God) and Yoga (pursuit of action living in God) are

distinct. He who practices one, Fully earns the Fruits of both. The place which the Follower of S a m k h y a obtains is also gained by the Followers of Yoga. He sees truly who sees the Samkhya and the Yoga as one and the same. " (Bhagavad-Gita v, 4-5; trsl. M.N. Dutt, Bhishma Parva xxix 4-5 in "The Mahabharata" vi, Calcutta, 1896, p. 38) They have, therefore, the same experience of the transcendental Self as yogis and Vedantins, yet without arriving at the conclusion that the transcendental Self is God. On the contrary, thanks to the principles of their metaphysics, they recognize the plurality of individual "purushas", i.e. the plurality of "transcendental Selves". Thus, the same experience can give rise to different — even contrary — interpretations, if one applies different directing metaphysical principles. Yoga and Samkhya are "one and the same" with respect to the experience of the transcendental Self, but they differ radically with respect to the interpretation of this experience: the "men of Yoga" believe that with it they have attained God, whilst the "men of Samkhya" do not pretend to have achieved anything other than the experience of the individual transcendental Self, the individual purusha or monad — in the sense of LEIBNITZ's term.

One could also say, in the symbolical language of the Bible, that Yoga attains to union (=Yoga) of the two luminaries — the Moon (or intelligence) and the Sun (or spontaneous wisdom of the transcendental Self) ((the "H A" or principle of the Moon and the "T H A" — the principle of the Sun -- HA-THA-YOGA)) -- and halts there, whilst Samkhya also attains this, but it takes account of still a further kind of "luminary": the stars (higher entities of the spiritual world). Samkhya, whilst leaving the door open to that which transcends the "transcendental Self", does not occupy itself with it, it is true, in an explicit manner — which has given it the qualification of "atheistic". However, its "atheism" does not amount to its denying the existence of a universal Purusha higher than all individual purushas (it professes to know nothing of this with certain knowledge), but rather to its denying the affirmation of Yoga (and of the Vedanta) that the "transcendental Self" is G o d .

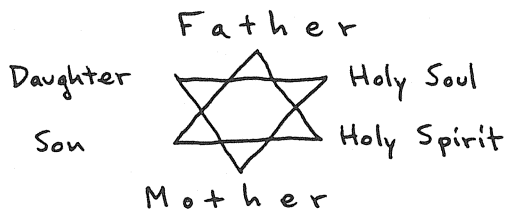
In contrast, Judeo-Christian Hermeticism, which ranges itself on the side of Samkhya with respect to the negation of the identification of the "transcendental Self" with God, is intensely occupied with the third "luminary" — the stars — in the three aspects of Astrology, Angelology and Trinitarian Theology, which aspects correspond to the Body, Soul and Spirit of the third "luminary". Judeo-Christian Hermeticism is thus the sustained effort across the centuries to know and understand the three luminaries in their unity — i.e. to know and understand the "great portent which appeared in heaven — a Woman clothed with the Sun, with the Moon under her feet, and on her head a crown of twelve stars" (Rev. xii, 1). It is the Woman in this apocalyptic vision who unites the three "luminaries" — the Moon, the Sun and the Stars, i.e. the luminaries of night, day and eternity, and it is She — the "Virgin of Light" of the P i s t i s S o p h i a, the Wisdom sung of by Solomon, the Shekinah of the Cabbala, and the Mother, the Virgin, the Pure Celestial Mary — who is the Soul of the light of the three luminaries, and who is both the source and aim of Hermeticism. F o r H e r m e t i c i s m i s, a s a w h o l e, t h e a s p i r a t i o n t o p a r t i c i p a t i o n i n k n o w l e d g e o f t h e F a t h e r, S o n a n d H o l y S p i r i t, a n d t h e M o t h e r, D a u g h t e r a n d H o l y S o u l. It is not a matter of seeing the Holy Trinity with human eyes, but rather of seeing with the eyes — and in the light — of M a r y - S o p h i a. For just as no one comes to the Father but

by Jesus-Christ (John xiv, 6), so does no one understand the Holy Trinity but by Mary-Sophia. And just as the Holy Trinity manifests itself through Jesus Christ, so understanding of this manifestation is possible only through intuitive apprehension of what the Virgin-Mother of Jesus Christ understands of it, who not only bore him and brought him to the light of day, but who also was present — present as mother — at his death on the cross. And just as Wisdom (Sophia) — as Solomon said — was present at the Creation ("when he established the heavens, I was there, when he drew a circle on the face of the deep... then I was at work beside him" (Proverbs viii, 27-31)) and "built her house... set up her seven pillars", so Mary-Sophia was present at the redemption and "was at work beside him", and "built her house... set up her seven pillars", i.e. she became Our Lady of the Seven Sorrows. For the Seven Sorrows of Mary correspond, for the work of the Redemption, to the seven pillars of Sophia for the work of Creation. Sophia is the Queen of the "three luminaries" — the Moon, the Sun and the Stars — as the "great portent" of the Apocalypse shows. And just as the Word of the Holy Trinity became flesh in Jesus-Christ, so did the Light of the Holy Trinity become flesh in Mary-Sophia — the Light, i.e. threefold receptivity, the threefold faculty of intelligent reaction, or understanding. Mary's words: "Mihi fiat secundum verbum tuum" ("let it be to me according to your word") are the key to the mystery of the relationship between the pure Act and pure Reaction, between the Word and Understanding, between, lastly, Father, Son and Holy Spirit on the one hand and Mother, Daughter and Holy Soul on the other hand. They are the true key to the "seal of Solomon" or hexagram :-



This symbol is not at all that of good and evil, but rather it is that of the threefold pure Act or "Fire" and the threefold pure Reaction (the threefold "Mihi fiat secundum verbum tuum") or "Light of Fire", i.e. "Water". "Fire" and "Water" signify that which acts spontaneously and creatively on the one hand, and that which reacts reflectively on the other hand — the latter being the conscious "yes" or light of "Mihi fiat secundum verbum tuum". This is the "elementary" meaning of the "seal of Solomon" — elementary in the sense of the elements "Fire" and "Water", taken on their highest level.

But the still higher meaning that this symbol hides — or rather reveals — is that of the Luminous Holy Trinity, i.e. that of understanding of the Holy Trinity. Then it is the hexagram given here:



And these two triangles of the Luminous Holy Trinity are revealed in the work of Redemption accomplished through Jesus-Christ and conceived through Mary-Sophia. Jesus-Christ is its agent; Mary-Sophia is its luminous reaction. The two triangles reveal the Luminous Holy Trinity in the work of Creation accomplished by the creative Word and animated by the "yes" of Wisdom-Sophia. The Luminous Holy Trinity is therefore the unity of the triune Creator and the triune *Natura naturans* (Free Nature) — the unity of the threefold "Fi + a" and the

threefold "Mihi fiat secundum verbum tuum" which reveals itself in Natura naturata (necessitated Nature), in the world created before the Fall. It is the triune Divine Spirit and the triune Soul of the World manifesting in the Body of the World — in Natura naturata.

The Zohar puts forward the idea of the Luminous Holy Trinity. It teaches that the great name of God Y H V H reveals the Father (Y = י), the supreme Mother (H = ה), the Son (V = ו), and the Daughter (the last Hé of the Name YHVH). Such is the eternal name, but in the history of the created world there are also revealed the S h e k i n a h (identified with the "Community of Israel") who is the true "Rachel weeping for her children" (Matthew ii, 18), who weeps in exile and who is the "beautiful virgin who has no eyes" (Zohar, 95a); the Messiah-king who "descends and reascends through all the heavens in order to exercise, with all the prophets who are to be found, the universal function of salvation" (L. Schaya, "L'homme et l'absolu selon la Kabbale", Paris, 1958, p. 96); and the R u a c h hakodesch (the holy "Breath" or Holy Spirit), of which S a a d y a speaks, through the intermediary of which the thirty-two ways of Wisdom are incorporated in the air that one breathes — the holy breath by means of which God is revealed, to the prophets, at the foundation of the secret of creation and which is called the "breath of the living God" (רוח ה' החי) (cf. Henri Sérouya, "La Kabbale", Paris, 1956, p. 136). The Messiah is the seventh term or principle of the hexagram Father, Son, Holy Spirit; Mother, Daughter, Holy Soul or Shekinah or "Community of Israel"; He is the agent of all, the active summary of the bi-polar Trinity or, as we have called it, the Luminous Trinity. With respect to the concrete manifestation of the Shekinah, "it is as a woman that she now appears to the visionaries among the Cabbalists, like Abraham HALEVI, a disciple of LURIA, who in 1571 saw her at the Wailing Wall in Jerusalem as a woman dressed in black and weeping for the husband of her youth" (G.G. Scholem, "Major Trends in Jewish Mysticism", London, 1955, p. 230). The weeping Lady of La Salette also wept at the foot of a wall no less real than the Wailing Wall in Jerusalem — the wall of universal sin which is placed between humanity and divine grace — but she differs from the Shekinah of the visions of the Cabbalists and Hassidim in that she is not the personification of a principle, i.e. she is not solely an aspect of the divine, but rather is a human person who existed in the flesh at the bosom of the visible community of Israel twenty centuries ago, just as the Messiah, whom many have seen and met during the last twenty centuries, is no more only a spirit who "descends and reascends through all the heavens in order to exercise, with all the prophets who are to be found, the universal function of salvation", but rather is a human person who existed at the bosom of the visible community of Israel twenty centuries ago. For just as the Word became flesh in Jesus-Christ, so did the Bath-KOL, the "Daughter of the Voice", become flesh in Mary-Sophia. The Church worships her as the Virgin, as the Mother and as the celestial Queen, corresponding to the Mother, the Daughter and the "Virgin of Israel" of the Cabbala, and to the sophianic trinity of the Mother, the Daughter and the Holy Soul, as we have mentioned above.

The Athenians, also, had an analogous feminine triad, which played the principal role in the mysteries of Eleusis: Demeter — the Mother, Persephone — the Daughter, and "Athena the bringer of Salvation" (cf. Olympiodorus, "In Platonis Phaedonem commentaria" = "Commentary on the Phaedo of Plato"; ed. W. Norvin, Leipzig, 1913, p. III) — where Athena was at the same time the

"community of Athens" or the "soul of Athens" as it were, analogous to the "Virgin of Israel".

Historical analogies and metaphysical parallels alone, however, do not suffice to attain the complete certainty of intuition: it is for the heart to say the last decisive word. Thus the following "argument of the heart" proved to be decisive, twenty-five years ago, to the one who writes these lines.

There is nothing which is more necessary and more precious in the experience of human childhood than parental love; nothing more necessary, because the human child, alone, is not viable if it is not taken from the first moments of its life into the circle of care of parental love or, lacking parental love, its substitute — charity; nothing more precious, because the parental love experienced in childhood is moral capital for the whole of life. In childhood we receive two dowries for life, two assets from which we can draw during the whole of life: the vital biological asset which is the treasure of our health and vital energy, and the moral asset which is the treasure of health of soul and its vital energy — its capacity to love, to hope and to believe. The moral asset is the experience of parental love that we have had in childhood. It is so precious, this experience, that it renders us capable of elevating ourselves to more sublime things — even to divine things. It is thanks to the experience of parental love that our soul is capable of raising itself to the love of God. Without it the soul could not truly enter into a living relationship with the living God, one of loving God — being unable to pass beyond the abstract conception of God as the "architect" or the "first cause" of the world. For it is the experience of parental love — and it is above all this — which renders us capable of loving the "architect" or "first cause" of the world as our Father who is in heaven. Parental love bears in itself true senses of the soul for the Divine — which are, by analogy, eyes and ears of the soul.

Now, the experience of parental love consists of two elements — the experience of maternal love and that of paternal love. The one and the other are equally necessary and equally precious. The one and the other render us capable of raising ourselves to the Divine. The one and the other signify to us the means of entering into a living relationship with God, which means to love God, who is the prototype of all paternity and all maternity.

Now, love teaches in its own way — with a certainty which excludes all doubt — that the divine commandment, "Honor thy father and thy mother" is truly divine, that it is significant in heaven as well as on earth. "Honor thy father and mother" is applicable therefore not only to transitory things but also to eternal things. Such is the commandment revealed to Moses on Mt. Sinai, and such is also the commandment emanating from the depths of the human heart. One should honor the Father who is in heaven and the celestial Mother. This is why practicing believers of the traditional Church, i.e. the Roman Catholic Church and the Orthodox Church, caring little for the difference stated in dogmatic theology between the celestial Father and Mother, love and honor — in their practice of prayer — the celestial Mother no less than the Father who is in heaven. Dogmatic theologians may well put believers on their guard against "exaggeration" in the domain of Mariology and Protestant critics may well advance criticism of the cult of the Virgin Mary as "idolatry", but practicing believers of the traditional Church continue and will always continue to honor and love their celestial Mother as the eternal Mother of all that lives and breathes. If one says that the heart has its own reasons, which the intellect does not know, one can also say that "the heart has its own dogmas, which theological reasoning does not know". Indeed this

dogma of the heart, although as yet not formulated — being generally confined to the domain of the unconscious — nonetheless exercises a growing influence on the guardians of dogmatic orthodoxy of a kind such that the latter are constrained to give way, through the centuries, one position after another to this irresistible impulse: in liturgical forms and in the practice of prayer sanctioned by ecclesiastical authorities, the role accorded to the Virgin Mary does not stop growing. The Queen of the Angels, the Queen of the Patriarchs, the Queen of the Apostles, the Queen of Martyrs, of Confessors, of Virgins, of all the Saints, and the Queen of Peace is, in the texts of liturgical prayers, also the Mother of God, the Mother of Divine Grace, and the Mother of the Church. And one sings in the churches of the Greek Orthodox Church: "More honored than the Cherubim, more glorious than the Seraphim — thou who art the true Mother of God, we honor thee". Now, the Cherubim and the Seraphim are the first celestial hierarchy and the Holy Trinity alone is above them. This "dogma of the heart" is so powerful that the time will come when it will result in official recognition from the Church and will be formulated. For it is thus that all Church dogmas have arrived, in the past, at their promulgation: they live first of all in the hearts of the believers, then influence more and more the liturgical life of the Church, in order — lastly — to be promulgated as formulated dogmas. Dogmatic theology is only the last stage of the way of dogma which begins in the depths of the life of souls and results in ceremonious promulgation. This way is exactly what is understood by "the direction of the Church by the Holy Spirit". The Church knows it and has the patience to await — even for centuries — the time when the work of the Holy Spirit will have attained to maturity.

Be that as it may, whatever the duration of time for the mysterious process of the birth of the dogma raising maternal love to the level of the Holy Trinity may be, it is already well formulated and is at work across the centuries. All the same, it is a matter, whilst respecting the law of patience and abstaining from all attempts to force things, of cultivating feelings and ideas relating to divine maternal love and of meditating on the ancient Hermetic doctrines which reveal the mystical, gnostic and magical meaning of this aspect of divine love. In other words, it is a matter of meditating on the mystery of the Luminous Trinity, whose symbol is the "seal of Solomon":-  or again, on the symbol of the Trinity alongside that of the Luminous Trinity:  

This symbol of the development of the Holy Trinity into the Luminous Trinity, i.e. the triangle which turns into the hexagram, is at the same time the divine meaning — or the highest that I know — of the number nine. Ten further spiritual exercises were necessary for us, after the meditation on the ninth Arcanum of the Tarot, in order to dare to touch on the theme of the development of the Holy Trinity into the Luminous Holy Trinity.

-- We have indicated above that it is the practice of prayer and the liturgical life of the Church where the great truths anticipate their promulgation as dogmas. Now, the mystery of the number nine, that of the development of the Trinity into the Luminous Trinity, also lives in the practice of prayer and ritual within the Church.

I have in mind the practice, universally diffused in the Catholic Church, of the novena — the most practiced form of which is the act of prayer consisting of one Pater Noster and three Ave Marias, to which one devotes oneself for nine days. One makes a novena by appealing to the paternal love of the Father (Pater Noster) and to the maternal love of the

Mother (the three Ave Marias) simultaneously for nine days, for the sake of a person or a cause. What depth there is underlying this practice that is so simple! In truth — in any case for the Hermeticist — the direction of the superhuman wisdom of the Holy Spirit is manifested here!

Similarly, it is so with the rosary prayer, where appeal to the two aspects of divine parental love in the prayer addressed to the Father and the Mother is made during meditation on the mysteries of the Joy, Suffering and Glory of the Blessed Virgin. The Rosary prayer is — in any case for the Hermeticist — again a masterpiece of simplicity, containing and revealing things of inexhaustible profundity — a masterpiece of the Holy Spirit!

Dear Unknown Friend, the Arcanum " The Sun " with which we are occupied is an arcanum of children bathing in the light of the sun. Here it is not a matter of finding occult things, but rather of seeing ordinary and simple things in the light of day of the Sun and with the look of a child.

The XIXth Arcanum of the Tarot, the Arcanum of i n t u i t i o n , is that of revelatory N a i v e t y in the act of knowledge, which renders the spirit capable of an intensity of look not troubled by doubt and by the scruples engendered by doubt, i.e. it is the vision of things such as they are under the eternally new day of the Sun. It teaches the art of undergoing the pure and simple impression which reveals through itself — without intellectual hypotheses and superstructures — what things are. To render impressions noumenous — this is what it is a matter of in the Arcanum " The Sun ", the Arcanum of intuition.

You will understand therefore, dear Unknown Friend, that in speaking of parental love and of its two aspects, in speaking of the practice of the novena and the rosary prayer, etc., we are in no way estranging ourselves from the theme of the XIXth Arcanum of the Tarot; rather, on the contrary, we are penetrating to its very heart. For we are endeavoring to advance from an understanding of what intuition is to its exercise, from meditation on the Arcanum of intuition — to the use of this Arcanum.

(E n d of the XIXth L e t t e r)

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Meditation on the ~~XX~~^{XIX}th Major Arcanum of the Tarot:

"THE JUDGEMENT" --

"LE JUGEMENT"

"The state of the brain continues the remembrance; it gives it a hold on the present by the materiality which it confers upon it: but pure memory is a spiritual manifestation. With memory we are in very truth in the domain of spirit."

(Henri BERGSON, "Matter and Memory"; trsl. N.M. Paul and W.S. Palmer, London, 1911, p. 320)

"For as the Father raises the dead and gives them life, so also the Son gives life to whom he will. The Father judges no one, but has given all judgement to the Son..."
(Gosp. of St. John v, 21-23)

Dear Unknown Friend,

The Card that we have before us bears the traditional name "The Judgement", and what it represents is the resurrection of the dead at the sound of the trumpet of the Angel of Resurrection. It is a matter, therefore, of a spiritual exercise where the use of intuition — that of Arcanum ~~XIX~~^{XIX} "The Sun" — has to be carried to a maximum, the theme of resurrection being of the order of "last things", but all the same accessible to intuitive cognition.

Now, the "last things" — or the spiritual horizon of humanity — are not the same for the whole of humanity. For some everything finishes with the death of the individual and with the complete dissipation — maximum entropy — of the warmth of the universe; for others there is a "beyond", an individual existence after death and an existence of a non-material universe after the end of the world; for still others there is not only spiritual life after death for the individual but also his return to terrestrial life — reincarnation — as well as cosmic reincarnation, i.e. an alternation of states of manvantara and pralaya; others, again, see — for the individual — something beyond repeated incarnations, namely the state of supreme peace of union with the eternal and universal Being — the state of nirvana; lastly, there is a part of mankind whose existential horizon goes beyond not only post mortem existence and reincarnation, but also even beyond the peace of union with God. It is resurrection which constitutes their spiritual horizon.

It is in the Judeo-Christian and Iranian spiritual currents — i.e. in Judaism, Christianity, Islam and Zoroastrianism — that the idea and ideal of resurrection has taken root. The advent of the idea and ideal of resurrection was "as lightning coming from the east and shining as far as the west" (Matthew xxiv, 27). The inspired prophet of the East, namely the great Zarathustra in Iran, and the inspired prophets of the West — Isaiah, Ezekiel and Daniel in Israel — announced it almost simultaneously.

"Then he (Saoshyant) shall restore the world, which will (thenceforth) never grow old and never die, never decay and never perish, ever live and ever increase, and be

master over its wish, when the dead will rise, when life and immortality will come, and the world will be restored at (God's) wish" — such is the idea of R i s t a k h e z, i.e. of Resurrection, in the ZAMYAD YASHT (trsl. R.P. MASANI, "The Religion of the Good Life. Zoroastrianism", London, 1938, p.113), whilst Isaiah says of it:

"Thy dead shall live, their bodies shall rise.

O dwellers in the dust, awake and sing for joy!

For thy dew is a dew of light,

and on the land of the shades thou wilt let it fall." (Isaiah xxvi, 19)

What is the idea and ideal of resurrection?

The following parable can be useful to us for understanding the meaning of the idea and ideal of resurrection:

Some people are near the bed of a sick person and give their opinions on his state and his prospects.

One of them says: He is not ill. It is his nature which is manifesting in this fashion. His state is only natural.

Another says: His illness is temporary. It will be followed naturally by the re-establishment of his health. Cycles of sickness and health follow one after the other. This is the law of destiny.

A third says: The illness is incurable. He is suffering in vain. It would be better to put an end to his suffering and to give him, through pity, death.

Then the last one begins to speak: His illness is fatal. He will not recover at all without help from outside. It will be necessary to renew his blood, for his blood is infected. I shall let his blood and then give him a transfusion of blood. I shall give my blood for the transfusion.

And the end of the story is that after treating him accordingly, the ill person — being healed — gets up.

These are the four principal attitudes towards the world. The pagan attitude is that of accepting the world as it is. The "pagan", i.e. he who believes that the world is perfect and for whom the world is the god Cosmos, denies the fact that the world is sick. There was no Fall of Nature. Nature is health and perfection itself.

The attitude of "spiritual naturism", i.e. that of minds whose horizon is enlarged beyond the present state of the world to recognition of the semi-cyclical evolution — the "seasons" of the great Cosmic Year — of the world, is that of believing that degeneration and regeneration follow one another cyclically in the world, that "falls" and "reintegrations" of the world alternate as do the seasons of the year. For "spiritual naturism" the present world is certainly "sick", i.e. degenerate, but it will re-establish itself, i.e. it will regenerate, necessarily and naturally, according to the law of cyclicity. One has only to wait for it.

The attitude of "spiritual humanism" is that of people who raise themselves above the pure and simple cyclicity of "spiritual naturism" and who protest, in the name of the individual being, against the interminable chain of cyclicity (be it "seasons" of the world or individual reincarnations) — seeing here interminable subjugation and suffering for the human being. This attitude is one of negation both as a whole and in detail of past, present and future

Nature — whether spiritual or material, cyclical or unique. Life is suffering; therefore it would be cruel and inhuman to affirm it. Human salvation, dictated by pity, is to cut for ever all links of the human spirit with the world and its cyclicity.

The naive cosmolatry of paganism is the point of view of the first person in our parable — the one who says: He is not ill. The "spiritual naturism" of enlightened paganism is the point of view of the second person — the one who says that illness is only a cyclic episode. The negation of the world of "spiritual humanism" is expressed by the third person who says: The illness being incurable, it is better to let the sufferer die.

Now, these three attitudes towards the world — historically manifested in pagan Hellenism, in Hindu Brahmanism, and in Buddhism — are distinguished from the fourth, i.e. that of active intervention with a view to accomplishing the work of the purification and regeneration of the world, in that they lack the therapeutic impulse and the faith in therapy, whilst the attitude which is manifested historically in the prophetic religions (Iranian, Judaic and Islamic) and in the religion of salvation (Christianity), where renewal of the world is the motive force and final aim, is essentially therapeutic. It is the fourth person of our parable — he who acts and heals the illness through a transfusion of his blood — who represents the Christian attitude, which includes and realizes those of the prophetic religions. The Christian ideal is the renewal of the world — "a new heaven and a new earth" (Revelation xxi), i.e. Universal Resurrection.

The idea and ideal of Resurrection goes further than the negation of Nature, as is the case with the "spiritual humanism" of Buddhism — it signifies its complete transformation, the alchemical work on a cosmic scale of the transmutation of Nature — spiritual as well as material, "heaven" and "earth". There is no idea and ideal more bold, more contrary to empirical experience, and more shocking to common sense than that of Resurrection. Indeed the idea and ideal of Resurrection presupposes a force of soul which renders it capable not only of emancipation from the hypnotizing influence of the totality of empirical facts, i.e. of breaking away from the world; not only of deciding to take part in the evolution of the world — that is to say, no longer in the capacity of an object of the world but also, and rather, as a subject, i.e. of becoming a motivating spirit instead of a moved spirit; not only of participating actively in the process of world evolution; but also of raising oneself to conscious participation in the work of Divine Magic — the magical operation on a cosmic scale whose aim is Resurrection.

The idea, the ideal and the work of Resurrection comprises the "fifth asceticism". For there is "natural asceticism" — that of moderation and putting the brakes on desires — with health in view; there is the "asceticism of detachment" — that of the spirit conscious of itself and of its immortality in the face of things that are transitory and of less value — with a view to freedom; there is the "asceticism of attachment" — that of the love of God, where loving him is divesting oneself of all that which intervenes between oneself and the Beloved — with a view to union; there is the "asceticism of activity" — that of active participation in evolution, i.e. of human work and endeavor aiming at perfection; and lastly there is the "asceticism of Divine Magic" — that of the Great Work of Resurrection, which includes and crowns all the other "asceticisms", since the work of Divine Magic presupposes union with the divine will, the

realization and surpassing of evolution, complete freedom of the spirit, and therapeutic action towards the whole of Nature.

The idea, ideal and work of Resurrection therefore make appeal to that which is most creative, most generous and most courageous in the human soul. For the soul is invited to become a conscious and active instrument of accomplishment — neither more nor less — of a miracle on a cosmic scale. What Faith, what hope and what love the idea, ideal and work of Resurrection imply here! In the face of the idea and ideal of Resurrection, does one not remember St. Paul's words? —

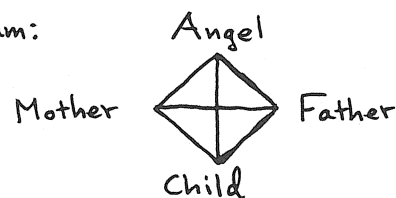
"Where is the wise man? Where is the scribe? Where is the debator of this world... For since the world through its wisdom did not know God in his wisdom, it pleased God to save those who believe through the folly of preaching." (I Corinthians i, 20-21)

The folly of preaching.. Does the idea, ideal and work of Resurrection necessarily fall under the heading of the folly of preaching today, i.e. nineteen centuries later? After nineteen centuries of effort and evolution of human religious, philosophical, scientific and — last but not least — hermetic thought? After St. Augustine, St. Albertus Magnus, St. Thomas Aquinas, St. Bonaventura, the great mystics, the masters of alchemy, and the pleiad of idealist philosophers, scientific evolutionism — after depth physics and depth psychology, after Henri Bergson, Teilhard de Chardin and Jung?

In other words, is not human thought, after the enormous work of nineteen centuries, better equipped and more evolved — given good will — to see in the idea, ideal and work of Resurrection more than the "folly of preaching"?

An honest and profound meditation on the idea, ideal and work of Resurrection — i.e. on the ~~XX~~^{XX}th Arcanum of the Tarot — is the sole means of coming to an affirmative or negative answer to this question. Let us therefore apply ourselves to it!

Let us take account, first of all, of the context of the Card of this Arcanum. Both the Marseilles Tarot (1761) and the Tarot of Fautriez (1753-1793), and also that of Court de Gébelin, represent a man and a woman who contemplate the resurrection from a tomb of a third person, an adolescent. The Card represents a kind of "parallelogram of resurrecting forces" — the Angel with the Trumpet above, the parental love of the father (on the right) and the mother (on the left) and, below, the arising of the resuscitated one from an open tomb. The man and woman are outside of the tomb; it is only their child — an adolescent — who is resuscitated. Therefore we have before us the following parallelogram:



This geometrical figure, derived from the image of the Card of the ~~XX~~^{XX}th Arcanum, portrays the composition of the forces realizing Resurrection: the sound of the Angel's trumpet, the parental love of the father and the mother, and the effort of arising of the resuscitated adolescent. It is the same composition of operative forces that we find in the raising of Lazarus at Bethany (John xi), where Jesus plays the role of the Angel, the Father and the Mother — all at once.

"Jesus wept. So the Jews said: See how he loved him... Jesus, deeply moved again,

came to the tomb; it was a cave, and a stone lay before it. Jesus said: Take away the stone... So they took away the stone... He cried with a loud voice: Lazarus, come out! The dead man came out, his hands and feet bound with bandages, and his face wrapped with a cloth. Jesus said to them: Unbind him and let him go."

Now, Jesus weeping manifests the tender love of the Mother; Jesus, deeply moved again, coming to the tomb and saying: Take away the stone — manifests the active love of the Father; and Jesus crying with a loud voice: Lazarus, come out! — sounds the trumpet in serving as the Angel of Resurrection. The loud voice crying: Lazarus, come out! is the sound of the trumpet of Resurrection, which changes the love of the Mother and the love of the Father into a magical call.

The magic of Resurrection, aspired to by the ~~XX~~th Arcanum of the Tarot, is therefore that of the sound of the Voice of the love of the Mother and the love of the Father united. Just as the earthly Father and mother give life to the child at his incarnation, where the Angel of Life sounds the trumpet in order to call his soul into incarnation — and the "trumpet" formed by his outspread wings is then turned above — so do the celestial Father and Mother restore the child to life at his resurrection, where the Angel of Resurrection sounds the trumpet in order to call his soul and his body to Resurrection — and the "trumpet" formed by his outspread wings is then turned below.

This is the general meaning of the Arcanum. It is now a matter of understanding the "details", i.e. of understanding correctly. There still remains a whole world, namely the how of resurrection.

Now, forgetting, sleep and death are opposed to remembering, wakefulness and birth in the earthly life of man. Forgetting, sleep and death are members of the same family. It is said that sleep is the younger brother of death; by the same token it would be right to say that forgetting is the younger brother of sleep. Forgetting, sleep and death are three degrees of a single thing, namely the process of elimination of a conscious and living being. It is noteworthy that the account of Lazarus' resurrection that we quoted above also brings the chain forgetting-sleep-death into consideration. It is said: "Now Jesus loved Martha and her sister and Lazarus. So when he

heard that Lazarus was ill, he stayed two days longer in the place where he was... , then he said to them (the disciples): Our friend Lazarus has fallen asleep, but I go to awake him... Then Jesus told them plainly: Lazarus is dead... (Upon which) Thomas, called the Twin, said to his fellow disciples: let us also go, that we may die with him."

Thomas says this, having understood that the Master had allowed forgetting (by remaining a further two days in the place where he was after having learned the news that Lazarus was ill), sleep (by saying: Lazarus has fallen asleep) and death to accomplish their work and that, if such was the will of the Master, who so loved Lazarus, would it not be better for the disciples, also, to die with Lazarus? Indeed, Thomas was not mistaken concerning the fact that the Master certainly gave full power to forgetting, sleep and death in this case. Hence the conclusion: let us go also, so as to die with Lazarus.

Let us now consider more closely the two analogous and opposed chains: that of forgetting, sleep and death, on the one hand, and that of remembering, wakefulness and birth, on the other hand, so as to acquire the conceptual equipment to be able to grapple with the mystery of Resurrection.

We know that our ego consciousness, the consciousness that we have during the sixteen hours of

the waking state each day, is only a weak part of the totality of our consciousness. It is only a cross-section of the whole, only a focal point of action, i.e. of judgement, word and deed.

Indeed, at each given moment the content of our consciousness in the waking state is limited to that which has reference to what we are engaged in judging, saying or doing, or else what we are going to judge, to say or to do. The rest, i.e. all that which is not concerned with inner or outer action, is not present in our consciousness and is "elsewhere". For action entails concentration of consciousness, i.e. selection from the totality of images and concepts belonging to our consciousness which interest us with a view to action. Thus all that you know of astronomy, chemistry, history and jurisprudence is absent and relegated to the darkness of temporary forgetfulness when you discuss your garden with your gardener. In order to act, it is necessary to forget.

In return, action requires that one draws from the same darkness of temporary forgetfulness all the memory images and concepts of knowledge which could be useful. In order to act, one has to recall.

To forget is therefore to dismiss the things which do not interest us to the darkness of latent memory; and to recall things is to call anew to active ego consciousness — because they interest us — from the same darkness of latent memory. It goes without saying that it is not the images and concepts which come to birth when we recall them, or perish when we forget them; rather, they are present in our mind or are removed from it. To be endowed with "good concentration" therefore amounts to the faculty of chasing away swiftly and completely all images and concepts which are not useful for action. It is the mastery of the art of forgetting.

To be endowed with "good memory", in contrast, signifies mastery of the mechanism of recall — of that which renders present the images and concepts one needs. It is the mastery of the art of recalling.

There is therefore a continual coming and going between ordinary consciousness of the waking state (or cerebral consciousness) and the domain of memory. Each "going" corresponds to the action of falling asleep or dying. Each "coming" corresponds to awakening or resurrection. Every representation that goes from the field of cerebral consciousness experiences an analogous fate to that stated by the saying: "Our friend Lazarus has fallen asleep... Lazarus is dead." And every representation that one recalls has a fate analogous to that which took place when Jesus cried with a loud voice: "Lazarus, come out!"

Memory therefore supplies us with a key of analogy which allows intelligence not to remain simply taken aback in the face of the problem of resurrection. It renders it intelligible.

Indeed, the analogy between the "loud voice" which called Lazarus to life and the inner effort which evokes a memory reveals, *mutatis mutandis*, the essence of the magic of Jesus' "loud voice" and of the "sound of the trumpet" of the Angel of the Resurrection — as the following shows.

Experience teaches us that we easily forget, and recall with difficulty, the things to which we attach no value — that we do not love. One forgets what one does not love and one never forgets what one loves. It is love which gives us the power to recall at any desired moment the things that our hearts preserve "warm". Indifference, in contrast, makes one forget everything.

It is the same with the "awaking and resurrection of the dead". Here it is not cosmic indifference (that we call "matter") which will effect anything, but rather it is cosmic love (that we call "Spirit") which will accomplish the magical act of resurrection, i.e. the

reintegration of an inseparable unity — the unity of spirit, soul and body — not by way of birth (reincarnation) but by way of the magical act of Divine Memory. What can one say about Divine Memory? --

The ideas of Henri Bergson and the clinical experience of modern neuro-pathology together establish as certain fact that in reality nothing is forgotten from the totality of man's psychic life, and that so-called "forgotten" things are in the unconscious (i.e. extra-cerebral) part of the psychic life. There is complete memory in the depths of the unconscious, where nothing is forgotten.

Just as the microcosm, the human being, forgets nothing, so does the macrocosm, the world, not forget anything. What occult literature calls the "Akasha chronicle" is to history which is in the process of unfolding as the total memory of the psychic unconscious is to the conscious self's memory in action. The "Akasha chronicle" is the macrocosmic analogy to the total memory of the microcosmic unconscious (or, rather, the extra-conscious). And just as total psychic memory is not inactive, often affecting psychic health, so does the "Akasha chronicle" often play a decisive role in the unfolding of universal history.

The two analogous terms — the "total psychic memory" of the individual and the "memory of the cosmos" ("cosmic memory") or the "Akasha chronicle" — are too general. It is still necessary to distinguish and specify — which both depth psychology and occult literature have hardly done. Indeed, the former as well as the latter treat "total psychic memory" and the "Akasha chronicle" en bloc, as if it were a matter of uniform and homogeneous unities without inner differences and contrasts. However, both "total psychic memory" and the "Akasha chronicle" show, in fact, differences — and even contrasts — each with respect to its own domain. With respect to "total psychic memory", one has to distinguish between the pure and simple tableau of the entire past, the structure of the past or its "logical tableau" and, lastly, the travelled way of the past or its "moral tableau". These three "tableaus" of psychic memory correspond to the three types of memory such as we know them in our conscious life — automatic memory, logical memory and moral memory. "Automatic memory" is the psycho-physical faculty of reproducing (semi-automatically thanks to the functioning of the mechanism of associations) in the imagination all the facts of the past that are relevant or not. It places the pure and simple tableau of the past as raw material at the disposal of the conscious self so that the latter makes use of it and extracts from it the elements that it needs. The tableau of the past presented by purely associative or "automatic memory" is indifferent in so far as logic and morality is concerned; it is only a complex of facts from the past unfolded before the inner eye like a cinematographic film in sound and color. And it is up to the spectator, i.e. the conscious self, to extract salient and pertinent facts from it.

Automatic memory is the "trump card" of childhood and youth. It is thanks to it that children and young people are able to learn the enormous quantity of things — with prodigious facility and rapidity that belongs to their age — that they need or could need in this world. However, it is no longer so with a person who has reached a mature age. Automatic memory is weakened in proportion to the extent with which age increases. A person between the two extremes of age will find that he can no longer reckon with his automatic memory to the same extent that he could ten or fifteen years previously — that a certain effort is necessary to make up for and fill in its ever more frequent lapses. It is then logical effort which comes to aid the semi-automatic functioning of the failing mechanism of associations. It is the logical sequence of cause and effect which then

replaces little by little the automatic play of associations. One is led more and more to replace the semi-photographic tableau of memory of the past by the tableau of facts relating to the logical relationships between them.

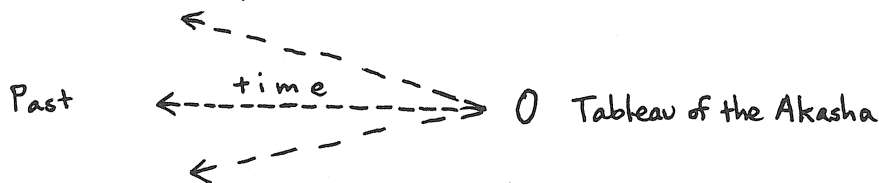
"Logical memory", where the evocating force of the past is intelligence instead of the irrational automatism of the play of associations, weaves a tableau of the past according to the lines of sequential reasoning that intelligence finds relevant. One does not recall things simply because they took place, but rather because they played a role whose effects reach the present.

Just as "automatic memory" with time gives up its supremacy in the domain of evoking the past to "logical memory", so does the latter yield its dominant role to "moral memory".

"Moral memory" presents a tableau of the past where the context indicates facts and sequences of facts not in so far as they took place or in so far as they played a relevant logical role, but above all in so far as they reveal moral value and meaning. In old age "moral memory" more and more replaces "logical memory", and the force of memory then depends on moral force — on the intensity of the moral and spiritual life of the person in question. And as there is nothing in the world which is so insignificant that it is beneath moral and spiritual values — and as there is nothing so lofty that it is above them — the "moral memory" in old age of a person with an awakened heart can, in principle, replace without fault all the functions of "automatic memory" and "logical memory".

Now, a threefold macrocosmic memory, the threefold "Akasha Chronicle", corresponds to the threefold microcosmic memory — to "automatic memory", "logical memory" and "moral memory". There are, in fact, three "Akasha Chronicles". Occult literature, however, makes a case for only one, which is customarily spoken of as a kind of cinematographic film of the world's past, unfolding — before the seer's eye — things and events of the past such as they were, with all their details and with semi-photographic exactness.

This chronicle — which, moreover, certainly exists — displays the remarkable characteristic that the more remote the past, the more two contrary tendencies are manifested: namely that of ascent towards higher spheres and, simultaneously, that of descent towards lower spheres. One could say that it is divided into two parts, where one rises above and the other descends below:—



There is, therefore, a twofold process taking place in the "Akasha Chronicle": it is spiritualized and at the same time concretized, in proportion to the extent that the distance from the present into the past increases. One could compare this process with what happens to the trees in autumn: the leaves are separated from the tree; they fall onto the ground and the tree itself — reduced to the essential of its form — stands out in more austere and precise lines against the background of the sky.

In fact, it is a matter of a process comparable to that of abstraction. Just as in the process of abstraction all that which is not essential is set apart and that which is essential is retained, so a similar process takes place in the "Akasha Chronicle". A selection of the essential is retained, i.e. another, spiritualized "Akasha Chronicle" is separated off, whilst the "waste" which remains —

like dead leaves — constitutes another "Akasha Chronicle": the lower chronicle. This latter descends from sphere to sphere and ends in the subterranean sphere.

The "Akasha Chronicle" which is present at first as one and undivided therefore divides into two distinct "chronicles" that must be sought for in different spheres. These two "chronicles" are distinguished above all by the difference in their general character. One is essentially qualitative, whilst the other has a quantitative character. This means to say that the "higher chronicle" consists solely of symbolic facts — typological facts representative of a whole series of facts — leaving their number out of account, and the "lower chronicle" consists precisely of the series of facts rejected as useless by the "higher chronicle" — rejected because they are already found to be qualitatively represented by a symbolic or typological fact.

Therefore, just as "logical memory" disengages itself from "automatic memory" and replaces it at a mature age in the life of the human individual, so does the "Akasha Chronicle" disengage the "higher chronicle" — analogous to "logical memory" in the individual's life — to replace that which becomes the "lower chronicle", which latter descends into the subterranean sphere.

The "higher chronicle" is the intelligent memory of the history of the world. It is the "Book of Truth" that one can not only read, i.e. see, but also "swallow", i.e. assimilate in such a way that it becomes always present in us — and which "will be bitter to your stomach, but sweet as honey in your mouth" (Revelation x, 9). The other book, the "Book of Archives" or the "Book of Facts", is no part of initiation, i.e. it cannot be "swallowed"; one can draw items of information from it only by procedures such as psychometry, mediumistic clairvoyance, or also by the intermediation of beings who have access to the subterranean region where it is to be found.

There is yet another "Book" — the "B o o k o f L i f e" — of which the Apocalypse speaks (xx, 12), where it is said: "Books were opened. And another book was opened, which is the book of life. And the dead were judged by what was written in the books, by what they had done."

The "Book of Life" is the third "Akasha Chronicle" which corresponds to "moral memory" in individual human life. It contains only what is of eternal value, i.e. that which is worthy of living eternally — that which is worthy of Resurrection.

The third "Akasha Chronicle" or the "Book of Life" contains the past only in so far as it is of significance for the future (and the future only in so far as it is of significance for eternity).

But do not think, dear Unknown Friend, that the third "Akasha Chronicle" or the "Book of Life", consists only of "great things", that it does not have the things of "ordinary" or so-called "daily" life. It does so because — I repeat — there is nothing in the world which is so insignificant as to be beneath moral (i.e. eternal) value and there is nothing so lofty as to be above moral value. Indeed, this "Chronicle" contains many a thing judged as "small" — but which is great in the moral context of life. One finds there, for example, complete texts of manuscripts written by authors — who, as editors, entrusted them to the four winds, addressing them to anyone into whose hands they would perhaps at some time fall. One also hears there the prayer borne by the last breath of a dying atheist or agnostic — the prayer which no one heard and no one expected. One sees there the radiation of the small coins put

by "poor widows" in the "temple coffers" — and many things judged as small by the world.

The "Book of Life" is therefore the moral memory of the world. Therefore it does not contain forgiven and atoned-for sins. All forgiving and atonement entails change in the "Book of Life" or the "third Akasha Chronicle". For this reason it is constantly modified — written and re-written from day to day. For just as within the individual's moral memory the accounts to be adjusted are cancelled for those whom one has pardoned — consciously forgetting them — so forgiven and atoned-for sins are effaced from the "Book of Life". Divine memory forgets forgiven and atoned-for sins.

And it is the "third Akasha Chronicle", or the "Book of Life", which is the essence of Karma. Since the Incarnation of Christ, Karma has become the affair of the Lord of Karma who is Jesus Christ. For Jesus Christ not only preached the New Law which must replace the Old Law of "an eye for an eye and a tooth for a tooth" but also realized it on the cosmic level by elevating the "Book of Life" above the "book of accounts" of strict justice. Karma is therefore no more the law of cause and effect solely, which works from incarnation to incarnation — it is now, above all, the means of salvation, i.e. the means of effecting new inscriptions in the "Book of Life" and of effacing other inscriptions from it. The cosmic sense of the sacrament of Baptism is the act of the passage of the soul from ancient Karma, i.e. from the "law of the regulation of accounts", to new Karma — to the law of pardon of the "Book of Life". And it is this truth that one confesses by saying the words of the Creed: Confiteor unum baptisma in remissionem peccatorum (I acknowledge one baptism for the forgiveness of sins). For the remission of sins signifies their effacement from the "third Akasha Chronicle", the "Book of Life".

The three "Akasha Chronicles" are to be found in different spheres:

moral chronicle

logical chronicle

chronicle of facts

It is above all the first chronicle, that of facts, from which entities of the hierarchies of the left, i.e. those of strict justice, draw evidence for their accusations. It constitutes the archives of the cosmic prosecution.

With respect to the second chronicle, the logical chronicle, it is virtually the totality of accounts rendered in the millennial-old debate between the cosmic advocacy and the cosmic prosecution, i.e. between the hierarchies of the right and those of the left, or between Good and Evil. The second "Akasha Chronicle" indicates for each given moment the equilibrium that there is in the world between Good and Evil.

The third "Akasha Chronicle" is the source of strength for hierarchies of the right; it contains the supporting reasons for their faith in justice for the sake of world evolution and humanity, as well as for ultimate universal salvation. The third chronicle aspires to Resurrection — to the reintegration of beings — whilst the second is the history of equilibrium, i.e. the Karma of the world, the equilibrium between Good and Evil. The first chronicle — that of facts, pure and simple — supplies the points of support for the arguments of the hierarchies of the left, who do not believe in mankind and accuse mankind at all reproachable points.

LEIBNITZ, the German philosopher, is the author of the statement considered as the

classical formula of the most radical philosophical optimism: "This world is the best of all conceivable worlds". This radical optimism from a man who, in that which concerned his personal life, was more unhappy than is usual, remains incomprehensible if his nocturnal experience of the "third Akasha Chronicle" is not taken into consideration. Notably, the fact must be pointed out that certain individuals (their number is not important) are sometimes admitted to readership of the "Book of Life", i.e. by the grace of the Guardian of this Book, the "third Akasha Chronicle" is shown to them in the state of sleep. They must forget this experience in their day consciousness, since the latter could not support such an increase of knowledge, but what remains to them is its psychic summary in the guise of the force of optimistic faith — such as Leibnitz had, for example. His optimistic faith was the residue in day consciousness of the forgotten nocturnal knowledge.

Similarly, it can happen that someone can have the nocturnal experience of reading from the "second Akasha Chronicle", and as a result of this experience the unshakeable conviction is formulated — as, for example, by Friedrich SCHILLER: "The history of the world is the judgement of the world" (Die Weltgeschichte ist das Weltgericht), i.e. that the history of the world is perpetual judgement or KARMA.

One should know that there are not only diverse "Akasha Chronicles" but also diverse ways of experiencing or "reading" them. One can "see" the Chronicle, one can "hear" it and one can be "seated" or "immersed" in it. This means to say that parts of the "Akasha Chronicle" can be seen in vision, or can be heard as a dramatic or musical work, or also can become an integral or structural part of the spirit and soul of the one who experiences it. The latter identifies himself with it and it lives and works in him. It is this to which the Apocalypse of St. John aspires when there it is said (Rev. x, 9) that a book was swallowed which "will be bitter to your stomach, but sweet as honey in your mouth". For it is characteristic that the intuitive experience of the "second Akasha Chronicle" comprises a state of psychic depression due to the gravity of its contents, but that this depression is transformed into joy as soon as the intuitive experience is grasped and understood by intelligence, i.e. when it becomes "articulated word". Then it becomes "sweet as honey in the mouth".

It should be added that whatever the way of "reading the Akasha Chronicle" is, it is always a matter of parts or extracts from it, for no human spirit — even disincarnated — could bear the whole. One would have to be of the Spiritual status of the Archangel Michael to be able to bear the whole of the "second Akasha Chronicle" and of the status of the Guardian Cherubim at the Entrance to Paradise to be able to bear the whole of the "third Akasha Chronicle".

Therefore, the experiences of the "Akasha Chronicle" undergone by occultists, esotericists, mystics and Hermeticists are always partial. As a general rule, the extent to which it is bearable is greater in the case of intuitive experience; it diminishes for inspirative experience; and it is more limited still for visionary experience. Thus, for example, Fabre d'OLIVET founded his work "Histoire philosophique du genre humain" ("Philosophical History of the Human Race") on a number of visions or scenes from the "second Akasha Chronicle". It was a matter of extracts — of some pages from a great book — and it was his intellectual speculation which established some connecting links between the isolated scenes of his visions, and which filled the gaps between what he had seen and what he had not seen. This is why, quite rightly, he entitled his work "Philosophical History of the Human Race" — for the greater part of his work is due to his philosophy, i.e. to intellectual interpretation and speculation. It would

therefore be a grave error to consider Fabre d'Olivet's book as revelation or purely and simply an account of what he had read in the "Akasha Chronicle". There is to be found there not only things where the author's predilection plays a role but also quite marked prejudices (for example, that against Christianity). However, this does not bear any prejudice against his merit of having been an "angel of the tradition" at the beginning of the nineteenth century and of having awoken — perhaps saved — some important aspects of the Hermetic Tradition. For it was he who was the first to raise History to the niveau of Hermeticism — which, before Fabre d'Olivet, was strikingly lacking a vision of the history of the world. Before Fabre d'Olivet the mystical aspect — the great alchemical work, the inner work of the new man and that of sacred magic — for a long time played the principal role in Hermeticism. It is thanks to him that a current of esoteric history was set in motion, which was represented by Saint-YVES d'Alveydre, H.P. Blavatsky and Rudolf Steiner — to name only the most well-known names. But since the time of Fabre d'Olivet esoteric historicism has undergone an unparalleled development: grandiose works have seen the light of day — for example, "Cosmic Memory" and the chapters on cosmic history in "An Outline of Occult Science" by Dr. Rudolf Steiner ("Aus der Akasha-Chronik"; "Geheimwissenschaft in Umriss"). What we have said above concerning the work of Fabre d'Olivet is equally applicable to his successors in the domain of esoteric historicism based on the Akasha Chronicle. For whatever the extent of their experience of the Akasha Chronicle may be, however imposing the results of their efforts to do justice to this experience may be, it remains nonetheless fragmentary — and it is to the intellectual effort of the authors, more or less crowned with success, that we owe the logical or artistic sequence of their pretended account from the "Akasha Chronicle". Each of these authors of esoteric history has gaps in his experience of its source — the "Akasha Chronicle" — and has filled them by taking recourse to his own means, to his intelligence and erudition.

Thus, the situation of esoteric historicism is at present such that one cannot swear by any particular work; here, also, collective work is necessary from generation to generation — i.e. a living tradition, where each continues the work of his predecessors, by confirming the truth, filling in the gaps, and correcting errors of interpretation or vision. Today no one should begin any more "wholly anew" from his own initiative in the domain of esoteric history, even if he is the most profound seer and greatest thinker. Henceforth it will be a matter not of isolated flashes of genius, but rather of a continuous collective endeavor of the tradition — which means to say of a slow but continuous growth of the light whose dawn was Fabre d'Olivet's work.

Dear Unknown Friend — you who are reading these lines written by a Hermeticist in 1965, after nearly 50 years of endeavor and experience in the domain of Hermeticism — I beg you not to regard what is written here as a vow made for the future of the current of Hermetic historicism, but rather as a testament making you who read these lines a trustee of the task in question — without reserve, but, however, with your consent. If you consent, do all that you judge to be proper, but one thing I implore you not to do: to found an organization, an association, a society or an order which is charged with the task in question. For the Tradition lives not thanks to organizations, but rather in spite of them. One should content oneself with friendship, pure and simple, in order to preserve the life of a tradition; it is not necessary to entrust it to the care of the

embalmers and mummifiers par excellence that organizations are, save for that founded by Jesus Christ.

Let us return to the "Akasha Chronicle". It can reveal itself, as you see, in the human soul — either contracted to the point of an arrow as with the aforementioned statements by Leibnitz and Schiller: "This world is the best of all conceivable worlds" and "the history of the world is the judgement of the world" — or by way of a series of tableaux or dramatic pieces which give rise to volumes of works on the esoteric history of the world and humanity. Whatever its mode of revelation — extremely abridged or in almost unlimited deployment — its effect is always the same: cosmic optimism (the faith of Pierre Teilhard de Chardin!) and an increased sense of historical responsibility (the preoccupation of Carl Gustav JUNG). In other words, in this respect your soul has the same gain, no matter whether you have the vision of long extracts from the Chronicle in your day consciousness or whether you have only the psychic summary of it — the residue of the experience of the Chronicle undergone in night consciousness, during sleep. The experience of the "third Chronicle" (the "Book of Life") always has the effect that belief in God and in ultimate universal salvation — including the Devil (the faith of Origen!) becomes unshakeable, and all experience of the "second Chronicle" (that of the Karma of the world) always has the effect that it awakens and intensifies the sense of the individual's responsibility for the universal lot (the meaning underlying the belief in "ten righteous men who justify the world"!).

With respect to the "first Chronicle" ("the film which reproduces the past in all its details"), experience of it is comparable to that of organized espionage — it supplies a quantity of items of information — useful and useless, in a jumble — from which the meaning and logical sequence must be extracted through a work which is essentially the same as that done by a well-trained journalist or historian, as an eye-witness of recent events. This "Chronicle" hardly teaches; it only informs. And it informs in such a way that it supplies a mass of facts simultaneously — without any selection and perhaps without relationship to the problem which interests you. The effect of experience of the "first Chronicle" on the human soul is that the latter feels itself lost before an excessive number of unknown and even incomprehensible facts. It tires and fills to repletion even the most curious of minds.

Thus here you have the essence of the "Akasha Chronicle". And the essential thing concerning this essence is its magic, i.e. the vivifying and awakening effect that it produces when it becomes summarized — summarized. For the "Chronicle", vast and grand as it is, can be concentrated to a single word, to a single magical sound. And this magical concentration of the "Akasha Chronicle", the Memory of the World, is precisely the Trumpet of the Angel who figures in the "parallelogram of resurrecting forces" that the card of the ~~XX~~^{XXI}th Arcanum of the Tarot represents.

The trumpet of the Angel is the entire "Akasha Chronicle" concentrated in a single word or sound — awakening, vivifying and resuscitating. The symbol of the trumpet is related in general to the magical concentration of mystical and gnostic contents. It always signifies the transformation of a world of mystical experience and gnostic knowledge into magical action. The "trumpet" — in Hermetic symbolism — is Mysticism and Gnosis which have become Magic.

The "parallelogram of forces" operating the resurrection represented by the ~~XX~~^{XXI}th Major Arcanum of the Tarot therefore consists of the following forces: the parental love of the Father

and Mother, the sound of the Trumpet from above, i.e. the magical summary of the "Akasha Chronicle", and the effort to arise of the one being resurrected. Until now we have been occupied with three of the forces of the parallelogram of the Arcanum — the love of the Father, the love of the Mother and the "Sound of the Trumpet". It remains, therefore, to try to penetrate the fourth force meditatively — that of the active reaction to the action of the three forces which have been the object of our meditation until now.

Thus, it is a matter of considering such problems as the role of human effort (the theological problem of "work" and grace), the significance of resurrection — if it is complete, i.e. embraces spirit, soul and body, or if it is only spiritual — and, lastly, the nature of the "resurrection body".

It stands to reason that man cannot resurrect himself. All the religious doctrines on Resurrection (Zoroastrian, Judaic, Christian and Islamic), as well as the XXth Arcanum on the Tarot, are in agreement on this point. Man does not resurrect himself; he will be resurrected. Resurrection whether we like it or not? Come what may?

In other words, is Resurrection something which purely and simply comes to man, without any participation on his part, or is it a comprehensive act which embraces the entire circle of that which is above and that which is below — including human will?

Let us return once again to Lazarus' resurrection at Bethany. There, Jesus, after being "deeply moved in spirit", after having wept and been "deeply moved again", and after having "given thanks to the Father that he has been heard", "cried in a loud voice: Lazarus, come out!" And the dead man came out, says the Gospel, his hands and feet wrapped in bandages, and his face wrapped with a cloth. Did Lazarus come out of the tomb like a somnambulist obeying the order of a hypnotist, i.e. under magical constraint? Or did he come out because the voice that he heard had awoken in him all the love, all the hope and all the faith which vibrated in it, and thus he experienced the ardent desire to be near the one who called him?

Eliphas LÉVI in the third book of his work "The Key of the Mysteries" gives a positive answer to this question. He says:

"The sacred books indicate to us the procedure which must be employed in such a case (to recall the soul of the deceased person to his body). The prophet Elijah and the apostle St. Paul employed it with success. The deceased must be magnetized by placing the feet on his feet, the hands on his hands, the mouth on his mouth. Then concentrate the whole will for a long time, call to itself the escaped soul, using all the loving thoughts and mental caresses of which one is capable. If the operator inspires in that soul much affection or a great respect, if in the thought which he communicates magnetically to it the thaumaturgist can persuade it that life is still necessary to it, and that happy days are still in store for it below, it will certainly return, and for the man of everyday science the apparent death will have been only a lethargy." (Eliphas Lévi, "The Key of the Mysteries"; trsl. A. Crowley, London, 1969, p. 199)

Now, following Eliphas LÉVI, it was the affection and respect that the Master inspired in the soul of Lazarus, just as it was the persuasion that life was still necessary for him and that precious experiences were still promised to him here below, which made Lazarus come out of the tomb. Indeed, no one who has had a little authentic experience of the spirituality of the world could doubt that there was not a shadow of constraint in the miracle of Lazarus' resurrection — and, consequently, that there will not be any shadow of constraint in the universal miracle of the

Resurrection of the Dead.

The reaction of resuscitation at the "sound of the Trumpet" and the parental love of the Father and Mother thus constitutes an essential factor in Resurrection. The act of arising by the resuscitated adolescent — represented in the Card of the twentieth Arcanum of the Tarot — is therefore not a semi-mechanical result of the operation effected from above, but rather a free and conscious "yes" from the heart, intelligence and will of the resuscitated one. Just as Lazarus came out of the tomb moved by love, hope and faith, so does the adolescent of our Arcanum — i.e. the spiritual exercise having Resurrection as its subject — raise himself, being moved not by the sound of the Angel's trumpet and by the force of appeal of his father and mother, but rather by his own reaction to this appeal and this sound — by his love, hope and faith in response to the appeal.

The Arcanum of Resurrection is therefore one of morality, pure and simple, wholly contrary to a pure and simple act of power. It is not a matter of a feat of force — no matter whether divine, angelic or human — but rather of the superiority of the moral order to the natural order, including death. Resurrection is not an all-powerful divine act, but rather the effect of the meeting and union of divine love, hope and faith with human love, hope and faith. There, the trumpet sounds from above the whole of divine love, hope and faith — and not only the human spirit and soul but also all the atoms of the human body respond "Yes" in chorus, which is the free expression — a cry from the heart of the whole being and of each particular atom — of the love, hope and faith of man, and of Nature, which is represented by man. For man represents Nature towards God and he represents God towards Nature. For this reason, in addressing ourselves to the Father who is in heaven, we say: Thy kingdom come; thy will be done, on earth as it is in heaven.

What would be the good of praying to the all-powerful Father for his kingdom to come and for his will to be done on earth as it is in heaven if we were not the connecting link between him and Nature? If the Father still reigned in Nature, and if all that took place on earth were his will only? If he had not yielded his rule over Nature to others, and if other wills than his were not developing on the earth?

The earth — i.e. Nature — has been given by the Father to the free human being as the field of deployment of his freedom. And it is this freedom alone which can — and is in the right to — address this prayer to the Father in the name of freedom and in the name of the whole of Nature: thy kingdom come; thy will be done, on earth as it is in heaven.

This prayer means to say: I desire your kingdom more than mine, for it is my ideal; and your will is the heart of hearts of my will — which languishes after your will, which is the way that my will seeks, the truth to which my will aspires, and the life from which my will lives. This prayer is therefore not only an act of submission of the human will to divine will, but it is above all the expression of hunger and thirst for union with the divine will, it does not adhere to fatalism, but rather to love. It is to St. Augustine that we owe the remarkable statement: "God is more me than I myself am"; he knew how to pray the Lord's prayer. ((It was also he who said that, without our participation, God was able to create us, but not save us.)) — For there is prayer and prayer. One learns to pray the Lord's prayer, little by little, by becoming more and more conscious of what it is essentially concerned with. For this reason, the Lord's prayer that one prays in the Mass of the Catholic Church — after the Preparation, the reading from the Epistles and the Gospels, the oblation of sacrifice and consecration, and at the beginning of the participation in the sacrifice (Communion) — is preceded by the following words: Praeceptis

salutaribus moniti, et divina institutione formati, audemus dicere: Pater noster... (Literally, "Illumined by the precepts of Salvation and instructed by divine teaching, we dare to say: Our Father..." but in practice, "Let us pray with confidence to the Father in the words our Savior gave us: Our Father..."). This means to say that the Lord's prayer requires preliminary elucidation and instruction. For to truly pronounce the petitions of the Lord's prayer, one has to have understood that our will is truly free only in union with that of God, and that God acts on the earth only through our free will freely united with his. Miracles are not proofs of divine omnipotence, but rather of the omnipotence of the alliance of divine will and human will. For this reason, anyone who preaches the pure and simple omnipotence of God sows atheism for the future. For he makes God responsible for the wars, concentration camps, and physical and psychic epidemics from which mankind has suffered and will suffer again. And sooner or later one arrives at the conclusion that God does not exist, because his omnipotence does not manifest where it should without doubt be manifested. The contemporary Marxist-communist movement has, truth to tell, no other argument for the non-existence of God than the lack of direct intervention by the all-powerful divinity. This argument amounts to that of the rulers and soldiers against the divinity of Christ, when they said to the face of the Crucified One: "He saved others; let him save himself, if he is the Christ, the chosen one of God!" - "The soldiers also mocked him, coming up and offering him vinegar, and saying: If you are the king of the Jews, save yourself!"... "One of the criminals who were hanged railed at him, saying: Are you not the Christ? Save yourself and us!" (Luke xxiii, 35-40)

But the other criminal crucified with him understood it was not omnipotence which was at stake, but rather love - and he said:

"We (are) indeed justly (under the same sentence of condemnation); for we are receiving the due reward of our deeds; but this man has done nothing wrong. And he said: Remember me when you come into your kingdom." (Luke xxiii, 41-43)

"Your kingdom" he said, i.e. the kingdom of love and not that of omnipotence, pure and simple. -

Thus, it is very dangerous to preach the omnipotence of God - and then to leave his sheep to extricate themselves from the inner conflicts that experience will sooner or later lead to. The petition of the Lord's prayer: "Thy will be done, on earth as it is in heaven," when well understood, guards us from making divine omnipotence a stake of faith. It teaches us that divine will is not done on earth as it is in heaven, and that it is necessary for the human will to pray for it, i.e. to unite with it, in order that it may be done.

It is similarly so for the Resurrection. It is not a unilateral act of divine omnipotence, but rather an act resulting from the union of two wills - namely, divine will and human will. Therefore it is not a semi-mechanical event according to the scheme: active will - instrument, but rather a moral event, i.e. the effect of the free union of two wills.

The effect of the free union of two free wills... What effect?

Resurrection is the synthesis of life and death, or - using the accepted terminology of contemporary Hermeticism - the "neutralization of the binary life-death". This means to say that after the resurrection the resuscitated one can act as if he were living and, at the

same time, he is free from terrestrial links as if he were dead. On the one hand, the risen Christ appeared in the midst of his disciples and disappeared again; on the other hand, he ate with them (cf. John xx, 19-23; 26-29; xxi 9-13; Luke xxiv 28-32; 36-43). He materialized and dematerialized himself at will. He entered through closed doors — and he ate "broiled fish and a honeycomb" (Luke xxiv, 42-43; see also "The Life of Jesus Christ ... From the Visions of Anne Catherine Emmerich", Rockford, 1986, vol. iv, pp. 378 ff.). He was therefore free as a disincarnated spirit and could act — show himself, speak and eat — as an incarnated person.

But there is one thing, a specific feature, which the Gospel account mentions several times: that the risen Christ was difficult to recognize — that he hardly resembled the Master that the disciples and women knew so well. Thus, Mary Magdalena took him to be the gardener; that two disciples on the way to Emmaus only recognized him at the moment that he broke the bread; the disciples did not recognize his appearance by the sea of Tiberias — and it was only after he had spoken that John, initially alone, recognized him and "said to Peter: It is the Lord! And when Simon Peter heard that it was the Lord ... leapt into the sea" (John xxi, 7-8).

Why? Because the risen Christ was without age: he did not have the appearance of Jesus on the eve of Calvary, nor that of the time of the baptism in the Jordan. Just as he was transfigured on Mt. Tabor, where he conversed with Moses and Elijah, so was he transfigured at his resurrection. The resurrected One was not only the synthesis of life and death, but also the synthesis of youth and old age. For this reason it was difficult for those who knew him between the ages of thirty and thirty-three to recognize him: at one time he appeared older to them, at another time younger than when they had known him.

And here we arrive at the full problem of the Resurrection Body. What is it?

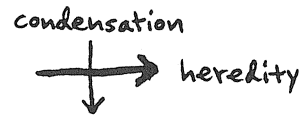
Modern science has come to the understanding that matter is only condensed energy — which, moreover, was known by alchemists and Hermeticists thousands of years ago. Sooner or later science will also discover the fact that what it calls "energy" is only condensed psychic force — which discovery will lead in the end to the establishment of the fact that all psychic force is the "condensation" of consciousness, pure and simple, i.e. spirit. Thus, it will be known for certain that we walk not thanks to the existence of legs, but rather that legs exist thanks to the will for movement, i.e. that it is the will for movement which has fashioned the legs so as to serve as its instrument. Similarly, it will be known that the brain does not engender consciousness but that it is the latter's instrument of action.

Our physical body is therefore an instrument composed of the will for action and for perception. Its genesis is the vertical line:

spirit
↓
psychic force
↓
energy
↓
material organs.

Unfortunately, this vertical line is traversed by a horizontal one which runs counter to the freedom of the spirit in the fashioning — by the condensation of psychic forces and energy — of the material instrument in conformity with its task and mission. If our physical body were only the product of our own spirit alone, it would be the perfect instrument of our spiritual freedom. But, unfortunately, it is not so. Because the vertical line of condensation is

traversed by the horizontal line of heredity:



This constitutes the cross of human existence on earth.

Heredity interposes a foreign element between the individual free spirit and its instrument of action (the body). This foreign element is a factor which can change considerably the vertical process: spirit - psychic force - energy - material organs. It is another will which mingles with the process of the fashioning of the instrument of action of the individual spirit - of a kind that the body becomes the instrument not only of the individual spirit but also of the collective will of ancestors.

Whatever the physical mechanism of heredity may be, the essence of the transmission to the descendants of the physical or psychic characteristics of their ancestors is the imitation, voluntary or involuntary, of a ready-made model, instead of a purely creative act (from nothing, so to say) - that is, instead of pure and simple creation without any external model for it.

To imitate or to create - this is the choice and the trial of every soul in the process of incarnation. Now, there are strong - i.e. creative - souls, and there are weak - i.e. imitative - souls. The stronger a soul is, the greater the independence from the semi-hypnotic influence of the model presented by the preceding generations of the family chosen for the soul's incarnation. For this reason a strong incarnated soul shows in his or her psycho-physical personality fewer features traceable from the parents, and is in general less representative of family, people and race than of itself; he or she is more an individuality than a type. In contrast, a weak soul becomes an individual who seems to be only a pure and simple copy of the parents. In the former case - in the absence of sufficient information concerning the ancestry of the individual in question - it will certainly be said that, "the genes of a distant and unknown ancestor have prevailed". But whatever is said the fact remains incontestable that there are some cases where heredity is reduced to a minimum and that there are other cases where it manifests itself as almost all-powerful.

Heredity is the same imitation at work in the organic domain as that at work with children in the psychic domain - when they are learning to speak, to acquire useful habits and to form the first social qualities. If a child learns to speak by imitating its parents, this is only the consequence of the prior practice and more profound imitation of the nervous system, the circulatory system, and the structure of muscles and bones from the shaping of the organism in the uterus during the prenatal period.

Thus, every incarnated human being is the product of two shaping forces: the force of imitation or heredity, and the creative force or self-realization of the eternal individuality. The incarnated human being is at one and the same time representative of his ancestors and his individuality - the latter representing only itself.

One can also say that the incarnated human being is the product of "two heredities": "horizontal heredity" and "vertical heredity", the latter being the imprint of the individuality from above and the former being the imprint of the ancestors here below. This seeks to express

that he is the product of two imitations — horizontal and vertical, i.e. that in order to become what he is he owes it to imitation of his ancestors from the past and to that of himself above. In the last analysis, therefore, it is a matter on the one hand of horizontal heredity going back to the archetype (or the "ancestor of ancestors") of terrestrial heredity — Adam, and on the other hand of vertical "heredity" rising up to the Father who is in heaven — God. This is why it is so important to allow light from the dogma of the immaculate conception to convince us of its truth, for what is at stake is the vertical line of God-Man "heredity". "The Word became flesh and dwelt among us" (John i) presupposes descent from above, instead of being the product of preceding generations. And it is this which holds out the promise that "to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God". Is it possible to state the re-establishment of God-man "vertical heredity" more openly and clearly?

Now the resurrection body is that of perfect freedom, i.e. the perfect manifestation of the individuality itself, without impediment on the part of heredity. Thus it is not an instrument which the soul makes use of, just as the soul itself is not an instrument which the spirit makes use of. For the very notion "instrument" presupposes a semi-mechanical relationship between master and implement; the master's will employs the implement without the latter consenting or making any contribution on its part, or taking any conscious and voluntary part of action. It is not so — it cannot be so — concerning the relationship between the soul and the resurrection body. The relationship between spirit, soul and resurrection body should be conceived of as a reflection of the Holy Trinity, i.e. as the re-establishment of the image and the likeness of God. This means to say that the relationship between spirit, soul and body will correspond, at the resurrection, to the relationship which exists between Father, Son and Holy Spirit. Man will be triune, as God is triune. Man's eternal individuality will be the unity underlying his spirit, his soul and his body. The resurrection body will therefore be one of three "persons" of the human trinity, analogous to the divine Trinity. It will be the "person of action" of the individuality, just as the soul and the spirit will be the "person of heart" and the "person of contemplation". This means to say that the resurrection body will be the magical realizing agent of the individuality, whilst contemplating Eternity by way of his spirit and rendering it light-warmth in his soul.

Thus the resurrection body will have nothing mechanical, nothing automatic, about it. In no way will it be an assembly of implements pre-fabricated once and for all for the use of the will. In other words, it will not have ready-made and invariable "organs". No, the resurrection body will be absolutely mobile and will create for each action the "organ" which suits it. At one time it will be radiant light — such as Paul experienced on the way to Damascus — at another time it will be a current of warmth, or a breath of vivifying freshness, or a luminous human form, or a human form in the flesh. For the resurrection body will be magical will, contracting and expanding. It will be — we repeat — the synthesis of life and death; i.e. capable of acting here below as a living person and at the same time enjoying freedom from terrestrial links like a deceased person.

Will it be a new creation? A sudden and gratuitous gift from God?

In order to answer this question, we have first of all to deepen the idea that we have of the "body". Now, the general idea that we have of it is that it is a quantity of matter borrowed from Nature and organized in such a way as to serve as an instrument of action and as the scene of development of psychic life until its disintegration, i.e. death. "It has been made from dust and will return to dust" (Ecclesiastes iii, 20). If we replace the term "dust" by the modern term "multitude of atoms", this formula from Ecclesiastes expresses well, still today, our general idea of the body, no matter whether or not we believe in the soul's immortality. Here, materialists and the spiritually-minded are in agreement, for both the former and the latter accept the empirical evidence of the complete disintegration of the individual body at death.

However, this is not the idea of the body according to Hermeticism. For, without denying the fact itself of the material disintegration of the body, Hermeticism denies the conclusion drawn from this fact that the individual body undergoes complete annihilation at death. Hermeticism advances the thesis that the body is essentially as immortal as the soul and spirit — that immortality is threefold and that the whole human being is essentially immortal. The immortality of the body such as Hermeticism understands it, differs, of course, from the relative immortality that is accorded to it by biology (reproduction and heredity) and chemistry and physics (conservation of matter and energy), since it is a matter of individual bodies and not of the survival of the species or the conservation of amorphous matter.

According to Hermeticism, the essence of the body is not the matter of which it is composed nor the energy which is produced in it, but rather the fundamental will underlying matter and energy. And it is this will which is indestructible, because it exists prior to the birth of the body — and without it birth (here in the sense of incarnation) would not be possible. More particularly, there is an essential difference between incarnation-birth and propagation-birth (in the sense of the propagation of the species). The former is adapted to the individuality who is incarnating, whilst the latter aims at pure and simple reproduction of the parents and ancestors without regard to the individuality who is going to incarnate: it is almost a "carte blanche", inviting no matter what individuality to incarnate by accommodating him to the conditions and facilities that heredity offers him. Incarnation-birth is thus ruled by the law of the vertical, whilst propagation-birth falls under the law of the horizontal. The first is orientated towards the individuality above; the second is orientated towards the species, the race and the family, i.e. the past below. In the first case the individuality incarnates himself; in the second case he falls into incarnation. This means to say that the individuality — in the case where his incarnation is ruled by the law of the vertical — descends consciously and of his own free will to birth, into an environment where he is wanted and awaited, whilst he is carried away by the general current of terrestrial attraction towards birth in the case where his incarnation comes under the law of the horizontal.

Incarnation-birth presupposes conscious agreement between the will of the individuality above and the receiving will below. This is why all incarnation-births are announced, i.e. preceded by knowledge of the individuality who is going to incarnate himself due either to direct intuition or to intuition revealing itself in dream or, lastly, to revelation by means of a vision experienced by the future parents in full waking consciousness. Thus not only the Divine Incarnation was announced to Mary by the archangel Gabriel, but also the incarnation of John the Baptist to his father Zacharias, the

incarnation of Isaac to Abraham and Sarah (Genesis xvii, 16-19), the incarnation of Siddhartha (Gautama Buddha) to his mother Maya and his father Suddhodana, king of Kapilavastu, the incarnation of Krishna to his mother Devaki, etc. Whatever the difference in the modes of preliminary annunciation for these incarnation-births and whatever the difference in their significance — as in the caliber of individual whose incarnation-birth had been announced or revealed — in each particular case it is a matter of one thing in common, namely the law ruling the incarnation of the individuality, or birth under the sign of the vertical, which law demands that the two ends of the vertical line — above and below — are in free agreement of will. This is why every incarnation-birth implies two events: the revelation of the will above, or annunciation, and the act of consent of the will below. These two events — quite different as they are with respect to their mode, their significance, and the psychological and external circumstances in particular cases — are evident in the following formulas of the angelic salutation (the Ave): "Angelus Domini nuntiavit Mariae"... ("The Angel of the Lord announced to Mary"...) and "Ecce ancilla Domini, mihi fiat secundum verbum tuum" ("Behold, I am the handmaid of the Lord; let it be to me according to thy word"). For these two formulas serve as column headings, so to say, comprising all particular cases of incarnation-births, i.e. births ruled by the law of the vertical.

Therefore, it is thus that the body, in accordance above all with the individuality and not according to the line of hereditary descent, is the work of the will of the individuality who is descending to incarnation acting hand in hand with the will receiving him below. And it is this united will which constitutes the indestructible and immortal kernel of the body. It is the "philosopher's stone", which arranges the matter and energy given by Nature in such a way that it is adapted to the individuality — so that it becomes an imprint of it. Such an "individualized" body certainly returns to Nature (at the moment of death) the substances and energies that it had been given, but its active principle, its formative will-energy, survives death. It is the living memory, the formative will-memory, of the body that is born — in so far as it is thus born — under the law of the vertical. Thus a poet (BAUDELAIRE), in a moment of illumination through love, said—

"And yet you will be similar to that filth,
To that horrible infection,
Star of my eyes, sun of my nature,
You, my angel and my passion!

Yes! you will be like that, O queen of graces,
After the last sacraments,
When you go, under the grass and rich blossoms,
To rot among the bones.

Then, O my beauty, tell the vermin
Which will eat you with kisses,
That I have kept the form and the divine essence
Of my decomposed loves! "

(Et pourtant vous serez semblable à cette ordure,
À cette horrible infection,
Étoile de mes yeux, soleil de ma nature,
Vous, mon Ange et ma passion!

Oui! telle vous serez, ô la reine des grâces,
Après les derniers sacrements,
Quand vous irez, sous l'herbe et les floraisons grasses,
Moisir parmi les ossements.

Alors, ô ma beauté! Dites à la vermine
Qui vous mangera de baisers,
Que j'ai gardé la forme et l'essence divine
De mes amours décomposés!")

(Charles Baudelaire "Une Charogne / A Carrion", from
"Les Fleurs du Mal", trsl. W. Flowers, Bantam, 1964, pp. 46-47).

-- Baudelaire will not be alone in keeping "the form and divine essence" of the body of the beloved. There is also One, One who is greater than he — and whose love is greater than his — who will guard them for all eternity. For if the love of the loving one preserves "the form and the divine essence" of the decomposed body of the person whom he loves, this is all the more reason for God — who is love — to preserve the form and the divine essence of this body. And it is this form and this essence which will resuscitate at the Resurrection. —

Thus, the resurrection body is prepared during the course of the ages. Because each particular human incarnation is effected according to the law of the cross, i.e. it is vertical and horizontal at the same time and, in reality, it is only the proportion between the vertical of incarnation and the horizontal of heredity — i.e. the preponderance of the vertical over the horizontal or vice versa — which makes a particular incarnation emphasize either the law of the vertical or that of the horizontal. Hence, the process of the growth of the resurrection body is gradual. The resurrection body matures from incarnation to incarnation, although in principle it should be possible for a single incarnation to suffice. In fact, however, it is so that many incarnations are necessary to bring the resurrection body to maturity.

What is the destiny of the kernel of the indestructible body, "the form and the divine essence" of the body after death? Does it ascend with the soul and spirit to the spiritual world, leaving the mortal remains below?

Death — disincarnation — signifies the separation of the soul and spirit from the physical body — including its indestructible kernel or "resurrection body". Whilst the soul and spirit ascend to the spiritual world — accompanied by the forces of vitality (the "etheric" or "vital body") and psychic forces (the "astral body" — psychic habits, desires, character and psychic dispositions) — the resurrection body descends in the opposite sense, i.e. below, towards the center of the Earth. As it is active will during life, its descent is due to progressive relaxing of the will. The latter withdraws more and more within itself, instead of the effort concentrated previously on the task of rendering and maintaining the physical body in conformity with the soul and spirit of the incarnated individuality. This withdrawal of the "resurrection body" within itself after death amounts to what one understands by "rest" in speaking of the rest or peace of the dead. "Memento etiam, Domine, famulorum famularumque tuarum, qui nos praecesserunt cum signo fidei, et dormiunt in somno pacis" ("Remember, Lord, those who have died and rest in the sleep of peace, who have gone before us marked with the sign of faith, especially those for whom we now pray...")

— this is said in remembrance of the dead during the Eucharistic prayer of the Catholic Mass. The "rest" that is the case with cemetery inscriptions and the "sleep of peace" of the prayer for the dead does not apply to saints (who are active and work miracles of healing and help after their death) or to souls in purgatory (who, in their state of suffering, are not at all sleeping or at rest) but rather to the indestructible kernels of the bodies of the dead. Thus Saul's sin in having made the witch of Endor evoke the departed prophet Samuel did not consist in his having made the immortal soul of Samuel descend to the earth, but rather in that he made the indestructible body of the prophet ascend from its place of rest below. Here is the relevant text:—

"The woman (the witch) said: Whom shall I bring up for you? He (Saul) replied: Bring up Samuel for me. When the woman saw Samuel, she cried out with a loud voice... The king (Saul) said to her: Have no fear, what do you see? And the woman said to Saul: I see a god coming up out of the earth... Then Samuel said to Saul: Why have you disturbed me by bringing me up? (I Samuel xxviii, 11-15)

Similarly, in St. Matthew's account of the death of Jesus it is not a matter either of souls descending from above or of phantoms — remains electrified by the passions and habits of the dead — but rather of the resurrection bodies of saints ascending or "coming out of the tombs". Here is the relevant text:

"Jesus cried out with a loud voice and yielded up his spirit. And behold, the curtain of the temple was torn in two, from top to bottom; and the earth shook, and the rocks were split; the tombs also were opened, and many bodies of the saints who had fallen asleep were raised (καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθησαν — kai polla somata ton kekoimemenon hagion egerthesan). — And coming out of the tombs after his resurrection they went into the holy city and appeared to many." (Matthew xxvii, 50-53)

Thus, the Gospel is specific concerning the fact that it was the bodies (σώματα — somata) of the saints (τῶν ἁγίων — ton hagion) which came out of the opened tombs and which appeared to a large number of people in Jerusalem, and not the souls of the saints which descended from heaven and which were revealed to the inhabitants of the holy city. On the other hand the bodies of the saints were not at all material bodies; otherwise they would have gone in procession to Jerusalem instead of appearing there. The Gospel also takes note that it was the bodies of the saints (ton hagion) and not just any kind of dead. This means to say that the bodies were "resurrection bodies" which had already attained a certain advanced degree of maturity.

With respect to the resurrection of Lazarus (the seventh miracle in the Gospel according to St. John), this is the unique case of a threefold miracle — namely the recall of the soul of a departed one to terrestrial life, the healing of a body which had already been four days in the tomb and from which there was "already an odor" (John xi, 39) and, lastly, the evocation of Lazarus' "resurrection body" and its union with the healed material body.

The three statements concerning Lazarus — "Lazarus is ill", "Lazarus has fallen asleep" and "Lazarus is dead" that one finds in the Gospel account (John xi) — are related to the threefold miracle of the healing, the awakening and the resurrection of Lazarus.

The A s s u m p t i o n of the Blessed Virgin is the unique event where the separation from the body did not take place at all, i.e. where death, such as we know it, did not occur at all.

Instead of separating from the material body and from the soul in order to descend below "to

the place of rest of the sleep of peace", the "resurrection body" remained united with the soul and the material body, and ascended — united with the soul — to the spiritual world. With respect to the material body, it did not decompose but was wholly absorbed by the "resurrection body". It dematerialized, spiritualizing itself to the point of becoming one with the resurrection body — in its turn united inseparably with the soul of the Blessed Virgin. The tomb of the Blessed Virgin was in fact empty. The tradition which relates this is exact. One would search in vain for the terrestrial tomb of the Blessed Virgin; one would find nothing of it, since it does not exist. What exists is only the spot designated for laying to rest the body of the Virgin, but which never served this end.

The mystery of the Assumption of the Blessed Virgin is not identical to that of the Resurrection. The latter is the last act of the drama of the Fall and the Redemption of mankind, whilst the Assumption brings out the history of the spirit and soul of non-Fallen Nature. It is not a matter of the reintegration of a fallen being, but rather of the destiny of an entity who appeared in the fallen world without ever having been touched by original sin and the Fall that it brought with it, i.e. a virgin entity, in the most profound sense of this word.

The Blessed Virgin is therefore virgin Nature, virgin soul and virgin spirit since the dawn of the world, united and manifesting in a human person — Mary, daughter of Joachim and Anne. The Virgin Mary is therefore at one and the same time a human person and a cosmic entity: Wisdom (CHOUMAH חִכְמָה, Sophia Σοφία, Sapientia) according to Solomon, the Virgin of Light of the gnostic Pistis Sophia, the Virgin of the World (Kore Kosmu, Κόρη Κόσμου) of the ancient hermeticists, and the SHEKINAH of the Cabbalists. The dialogue between the archangel Gabriel and Mary at the Annunciation has therefore, outside of the human and angelic significance, a cosmic significance. It was in the name of the Divine Holy Trinity that the archangel announced the Incarnation to come, and it was in the name of the threefold holy Virgin Nature — Mother, Daughter and Holy Soul — that Mary gave the response which was the turning point of the history of the world: Ecce ancilla Domini, mihi fiat secundum verbum tuum (ἰδοὺ ἡ δούλη κυρίου γένοιτο μοι κατὰ τὸ πῆμα σου — idou he doule kyriou genoito moi kata to rema sou — "Behold, I am the handmaid of the Lord; let it be to me according to your word" — Luke i, 38). It was Free Nature (Natura Naturans) and non-Fallen Necessitated Nature (Natura Naturata) which gave their reply at the same time that Mary pronounced these words. The eternal dialogue between Creative Will and Executive Will — where divine Fire becomes Light, where Light becomes Movement, and where Movement becomes Form — was projected in time and concentrated in the dialogue between the Archangel and Mary!

The Assumption of the Blessed Virgin was, consequently, neither disincarnation in the sense of separation of the soul and body, nor resurrection in the sense of union of the soul and the resurrection body, but rather the turning above — towards the spiritual world — of the current of life comprising spirit, soul and body: the ascent to heaven of the integral entity of the Blessed Virgin.

Thus, it follows from the preceding that the Resurrection is the union of the spirits and

the souls of the dead with their immortal bodies — their "resurrection bodies" — which will be awoken "by the sound of the trumpet" from above, and which will ascend to meet the descending souls. They will unite with the latter, never more to separate from them. Thus the "eternal incarnation" will begin, i.e. the epoch of cosmic history called in the Bible "the heavenly city of the New Jerusalem" (Revelation xxi).

The universal resurrection has, however, another important aspect which has given the ~~XX~~^{XXI}th Major Arcanum of the Tarot its traditional name — "The Judgement". Though the Card represents only the resurrection, it nevertheless bears the name "The Judgement" — the last judgement being an essential part of the universal resurrection in the Tradition. Tradition not only associates the resurrection and the last judgement, but also regards them as identical, as a single event seen from two sides. On what basis does the Tradition draw an identification between the resurrection and the last judgement?

The resurrection is the final victory not only over death (as the separation of the soul from the body) but also over sleep (as the separation of the soul from the world of action) and over forgetfulness (as the separation of consciousness from the world of past memories). This means to say that resurrection signifies not only the re-establishment of the integral unity of the spirit, soul and body of the human being, but also the uninterrupted continuity of his activity and the uninterrupted continuity of his consciousness — the whole of his memory. Now, the emergence of complete memory of the entire past is equivalent, for consciousness, to the last judgement, where the whole past is reviewed in the light of conscience (conscience in French, Gewissen in German, sovest in Russian). It is conscience itself, the soul itself, which will judge itself. And it will then find that it is guilty under all the headings of accusation of divine law which live in the completely awakened conscience. And there will not be a single soul that will justify itself before its own awakened conscience. It is not authorized to justify itself. Justification lies in the realm of the divine and it is only the divine that is authorized to justify.

Thus, there will at first be the realization of the complete equality of all members of the human community in the consciousness of their errors and their faults. This consciousness will be common to great initiates, high priests, heads of nations, and simple workers in the diverse domains of human effort in the past.

This great experience to come of human equality — in the light of completely awakened conscience — is prefigured in the penitential rite of the Mass, during the prayer at the foot of the altar, where priest and congregation say together: "Confiteor Deo omnipotenti et vobis, fratres, quia peccavi nimis cogitatione, verbo, opere et omissione: mea culpa, mea culpa, mea maxima culpa" ("I confess to almighty God, and to you, my brothers and sisters, that I have sinned through my own fault, in my thoughts and in my words, in what I have done, and in what I have failed to do..." — all strike their breast three times in saying the words: "mea culpa, mea culpa, mea maxima culpa"). This rite, whose aim is to awaken the conscience of all and each is, at the same time, that of complete human equality before the divine law which operates in conscience. It prefigures the equality at the last judgement.

Thus, the last judgement will be essentially the experience by mankind of awakened conscience and completely restored memory. It will be mankind itself who will judge itself. It

will be mankind alone who will play the role of the accuser. God will not accuse anyone. He will only acquit, justify and forgive. It is in response to the "act of accusation" (that the emergence of complete memory of the whole past of mankind will call forth) that he will "open the Book of Life", i.e. he will bring to light what we have called the "third Akasha Chronicle" — the tableau of Divine Memory containing all that from the past of mankind which is worthy of eternity. This will be the divine "defense speech" at the last judgement — the act of indulgence, absolution, and pardon. The last judgement will be the Sacrament of Penance on a cosmic scale, comprising universal confession and universal absolution. It will be only the impenitents who will exclude themselves from the grace of universal absolution, although it is difficult to imagine impenitence in this situation. The Church Father ORIGEN could not do so, and believed that everyone including the hierarchies of evil with Satan at their head, will be saved. Was he right or wrong? By way of answer, I will pose these two questions:

- 1) Is there in the world any person or group of people who know with certain knowledge who will be impenitent in the distant future?
- 2) Is there in the world any person or group of people who have the authority to specify the limits of God's love and mercy? To state and decree that the love of God goes so far and no further?

These two questions are addressed to those who believe themselves to be in a position to affirm that Origen was wrong in believing in universal salvation. In cases where they cite the Scriptures in their answer — the Prophetic Books, the Gospels and the Apocalypse, which speak of the fate of the damned — they should take into consideration the fact that neither the Prophets, nor the Gospels, nor the Apocalypse treat the fate of the damned as inevitable for whoever this may be. They say that if human and hierarchical sinners are impenitent, if their conscience does not awaken by the end of time, if sinful souls refuse to the end to profit from the innumerable occasions which will be offered to them to turn towards the good, then their fate will be such as it is depicted in the Scriptures as the lot of the damned. In other words, the lot of the damned is certainly real, but there is no one who is to be excluded from salvation. It is not the fear of hell, but rather the love of God and of good which ought to motivate the choice of souls.

The last judgement will be the last crisis. The Greek word for judgement is krisis (κρίσις), i.e. crisis. Friedrich SCHILLER said rightly that "the history of the world is the judgement of the world", i.e. it is a continual crisis, the stages of which are "historical epochs". The last judgement will therefore be the culminating point of history. It will be simultaneously the aim, the meaning and the summary of history — history condensed, i.e. the crisis that is in question in all the particular crises of history. For this reason Jesus Christ, the moral and spiritual center of gravity of history, will be present there. The second Coming will be the objective manifestation of the stake of history. In this sense Jesus Christ will be the "judge" at the last judgement. His presence alone will set in relief all that which is not like him, all that which is incompatible with him for the awakened conscience.

But he will not restrict himself to being present; he will participate in the last judgement and will take an active part, namely that of Judge. But he will judge in his own way: he will not accuse, he will not condemn, and he will not impose punishments — rather he will give forces

to souls undergoing the trial that the awakening of conscience and complete memory entails. Christ's judgement is the comforting of those who judge themselves and his eternal commandment to those who judge others is: "Let him who is without sin among you be the first to cast a stone" (John viii, 7). It is thus that Jesus Christ judged during his life, thus that he judges now, and thus that he will judge at the last judgement.

Our meditation on the XXth Arcanum of the Tarot — that of resurrection and the last judgement — is approaching an end. This is not to say that all that is essential has been said, but that the most essential of the essential is treated within the limits of the framework of an Arcanum of the Tarot — limits that we have to set in order to be able to carry through these "Meditations on the Major Arcana of the Tarot". Thus, it is now a matter of summarizing.

Resurrection is the magical operation, simultaneously divine and human, in which divine love and human love overcome forgetfulness, sleep and death. For love never forgets; it is always vigilant; and it is stronger than death.

At the resurrection the human spirit and soul descend from above and unite with their immortal body which ascends to meet them.

It is the love of the Father which makes souls and spirits descend to eternal incarnation; and it is the love of the Mother which makes the resurrection bodies — which rest in the womb of the Mother — ascend.

Resurrected man will be the image and likeness of God; he will be trine as God is trine.

The three principles of man — spirit, soul and body — will constitute the human trinity after the manner of the Holy Trinity, where there will be three persons and their fundamental unity will be the human individuality.

But the resurrection is at the same time the last judgement. As PAUL said:

"... each man's work will become manifest, for the day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each has done. IF the work which any man has built on the foundation survives, he will receive a reward. IF any man's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.."

(I Corinthians iii, 13-15)

// E n d o f t h e XXth L e t t e r //

The ~~XXI~~st Arcanum of the Tarot
Meditation on the Major Arcanum of the Tarot: "The DOLT" or "The FOOL"
"Le MAT" or "Le FOU" (Le Fol)

Let no one deceive himself. If any one among you thinks that he is wise in this age, let him become a fool that he may become wise. For the wisdom of this world is folly before God. (St. PAUL, I Corinthians iii, 18-19)

Folly is a condition which prevents that which is true from being grasped. (Plato, Definitions)*

...consciousness succumbs all too easily to unconscious influences, and these are often truer and wiser than our conscious thinking... Personality need not imply consciousness. It can just as easily be dormant or sleeping.

(Carl Gustav JUNG, "Conscious, Unconscious and Individuation")**

Dear Unknown Friend,

I owe you, in the first place, an explanation of the fact of having changed — apparently arbitrarily — the order of the Cards of the Major Arcana of the Tarot, by making the Arcanum "The Dolt" or "The Fool" follow the ~~XX~~th Arcanum "The Judgement". The Arcanum "The Dolt" or "The Fool" does not bear any number and therefore corresponds to zero, while the Card of the Arcanum "The World" bears the number ~~XXI~~ in the Marseille Tarot pack. Thus, here is the reason — not for changing the number of the Card, but rather for why we have made the meditation on the Arcanum "The Dolt" or "The Fool" follow that on the ~~XX~~th Arcanum "The Judgement" and before the meditation on the ~~XXI~~st Arcanum "The World":

The principal reason is that the meditation on the Arcanum "The Dolt" or "The Fool" cannot conclude the series of meditations on the Major Arcana of the Tarot, which series is a "school" of spiritual training, i.e. an organic "System" of spiritual exercises. For the meditation on the Arcanum "The Dolt" or "The Fool", as a spiritual exercise, is not of a nature to summarize the whole preceding series of 21 meditations on the Tarot, to play the role of the last point of view of the experience that the symbolism of the Tarot renders possible.

There are still other reasons. One of them is indicated by Paul MARTEAU in his book "Le Tarot de Marseille", where he says: "This Card is not specified by any number, for it would be necessary to put "0" or "22". It cannot be "0", otherwise The Fool would then represent the universal indefinite, when he is actually mobile and symbolizes a passage of evolution. On the other hand, it cannot be characterized by "22", i.e. by two passivities, implying inaction,

* Cf. Plato, "Dialogues apocryphes" in "Oeuvres complètes", vol. xiii, French trsl. by J. Souilhé, Paris, 1930, p. 173.

** Tran. R.F.C. Hull, "The Collected Works of C.G. Jung", vol. 9, part vi, London, 1959, pp. 282-283.

which is absolutely contrary to the bearing of the personage represented on the Card." (Paul Marteau, "Le Tarot de Marseille", Paris, 1949, p. 93) And here is a third reason: —

At St. Petersburg in Russia, around fifty years ago, there was a group of esotericists who composed the Flower of the capital's "intelligentsia". This group was internally hierarchical, i.e. it comprised "grades" — Martinist, Templar and Rosicrucian. It was, properly said, a school of teaching and training comprising three "courses" or "classes" — First or Martinist, second or Templar and highest or Rosicrucian.

At the head of the whole school was the professor of special mathematics from Pages College (Pageskiy Korpus) in St. Petersburg, Professor Gregory Ottonovich Mebes.

Now, it was after the Bolshevik revolution (which, it goes without saying, put an end to this group and its work) that the one who is writing these lines met some members of this dispersed group and became friends with them. The friendship being true, i.e. based on unreserved mutual confidence, they (who belonged to the so-called "Rosicrucian" elite of the group) transmitted all that they knew and recounted everything concerning the work of their group, including the crises and painful experiences that they had undergone. This was in 1920. It was then that the one who is writing these lines — although he had already studied the masterly book by the engineer SCHMAKOV, "The Major Arcana of the Tarot" (Velikiye Arkany Taro — a book almost twice as large as, for example, Oswald WIRTH's "Le Tarot des imagiers du moyen âge" or Paul MARTEAU's "Le Tarot de Marseille") and the book on the Tarot by P.D. OUSPENSKY in 1917 — was struck to learn to what degree collective work on the Tarot can be fruitful for study, research, training and advancement in the esoteric domain. For the whole work of the Martinist-Templar-Rosicrucian group was founded on the Tarot. Study of the Cabbala, Magic, Astrology, Alchemy and Hermeticism was guided and inspired by the Tarot. This gave the whole work an exceptional coherence and organic unity. Every problem concerning the Cabbala, Magic, Astrology, Alchemy, etc., was treated as relating to a particular Arcanum of the Tarot. Thus, for example, one meditated on the 22 letters of the Hebrew alphabet, in order to derive their Cabbalistic meaning, in the light of the 22 Major Arcana of the Tarot. And one came to the conclusion that each letter of the Hebrew alphabet — understood Cabbalistically — corresponds to a particular Major Arcanum of the Tarot.

Now, it is the letter SHIN (), the 21st letter of the Hebrew alphabet, which was attributed to the Arcanum "The Dolt" or "The Fool". It was said that this is the letter of of the Arcanum of Fire.

And confidentially it was added that the esoteric name of the Arcanum "The Fool" or "The Dolt" is AMOR (Love).

Although the teaching and the experiences of this group of St. Petersburg esotericists lives now in the soul of the author of these Letters only as a general impulse received in his youth to penetrate the symbolism of the Tarot more deeply — indeed, until now he has not at all drawn upon this teaching for these Letters (the Tarot having been revealed to him during the 45 years which followed in a new light and surpassing, with respect to its significance and its depth, all that he had learned from the teaching and experience of the St. Petersburg

group) — there is however one exception, namely the one I have cited above, i.e. that the Arcanum "The Fool" (or "The Dolt") corresponds to the letter SHIN and that consequently its number is 21, and its esoteric name is Love.

This is why, dear Unknown Friend, the meditation on the Arcanum "The Dolt" follows that on the Arcanum "The Judgement" and precedes the meditation on the Arcanum "The World". It is a matter, therefore, beyond the two reasons concerning the scope of meditative work on the Tarot and the significance of the number 21, of putting a memorial wreath on the non-existent tomb (i.e. non-existent here below) of the group of St. Petersburg esotericists from the beginning of this century. --

First of all, let us examine the Card. It represents a man in baggy dress who is walking, leaning on a staff and carrying a hanging bag on another staff that he holds on his right shoulder. In walking, he is attacked from behind by a dog who is in the process of ripping his trousers. The man is wearing a yellow bonnet topped by a red ball; he has a blue collar with points terminating in small bells; he is wearing blue trousers and red slippers. His over-vest is red with blue arms coming out of yellow sleeves; he has a yellow belt or girdle to which little bells are attached. In a word, he has the clothing of a traditional medieval clown or fool.

The Fool is walking from left to right. He holds his staff with his right hand and with his left hand he balances on his right shoulder the staff from which the bag is hanging. His head is turned three-quarters to the right. So it is the Fool who has the tendency to the right, the Fool of good, not of evil, which is also evident from the fact that he does not defend himself against the dog — which he could easily chase away by means of the staff.

The Fool of good — ... It suffices to say these words in order to evoke the pale and thin figure of Don Quixote de la Mancha — the knight-errant who made everyone laugh and who, from his life, merits the epithet "El Loco" (The Fool) and who, after his death, merits that of "El Bueno" (The Good). O Don Quixote, you emerge from the pages of Miguel CERVANTES' novel as a literary figure, but you have taken on a singular life, much more intense and real than that of a literary figure! You havnt the imagination from one generation to another, to the point of visionary experience. At evening time in an arid and rocky land, when the shadows are lengthening does one not see you silhouetted in distorted profile, of tall and stiff stature mounted on an emaciated nag?

Imagination, vision... what am I to say? One can meet you often in historically difficult situations — which resemble the arid and distorted landscape — where hearts have become hardened and heads have become obstinate. It is you... it is your voice which resounded more loudly than the beating of drums around the guillotine, one day in the month of Thermidor or Fructidor in the year II or III (of the French Republican calendar), with a cry from the top of the scaffolding: Long live the King! — before your chopped-off head rolled to the ground. It is you also who, in the presence of the jubilant revolutionary populace, tore down from the wall and ripped up a red placard announcing to the people of St. Petersburg the dawn of a New Era in Russia... and who was promptly run through by the bayonets of the red guards

present. It is you again who declared openly to the German military authorities of the invaded and occupied Netherlands in 1941 that Germany, by occupying the land, was infringing the Hague Conventions that Germany herself had signed thirty years previously...

Don Quixote de la Mancha acts. For Cervantes did not at all invent him, but only described him such as he appeared to him in Castille in the time of the twilight of the knighthood. Don Quixote existed and acted long before Cervantes, just as he continues to exist and act long after him. For he lives — from century to century — the life of an archetype, by revealing himself during the course of the ages through lots of people in lots of ways. Cervantes depicted him as a knight-errant, and the anonymous image-makers of the Middle Ages present him to us as the DOLT or the FOOL of the Tarot. As an image, the Fool is medieval. This is obvious. But as an idea, as an archetype, and, lastly, as an Arcanum, what might his origin be? Greek? I should think so. Egyptian? I readily admit it. More ancient still? Why not?

Ideas, archetypes, Arcana are ageless. It is only their representation, their imaged symbol, which can be attributed to a determined epoch. And this applies not only to the "Fool", but also to the "Magician", the "Papesse", the "Empress", the "Emperor", the "Pope", the "Lover", the "Chariot", "Justice", the "Hermit", the "Wheel of Fortune", "Force", the "Hanged Man"... For the Arcana of the Tarot are more than symbols and even more than spiritual exercises: they are magical entities, active initiating archetypes. —

Not only Don Quixote, but also Orpheus, the wandering Jew, Don Juan, Tijl Eulenspiegel, Hamlet and Faust haunt the imagination of the western world.

Orpheus — such was the suffering of separation from the soul of his deceased love that it became magic, magic surpassing the river of sleep, forgetfulness and death which separates the dead from the living. Orpheus is present always and everywhere where the love of a soul torn away by death is not content with pious and resigned commemoration, but aspires to find and meet the departed one beyond the threshold of death. Such was Orpheus' love for Eurydice and such, also, was Gilgamesh's love for his friend and brother Eabani. And who can say how many human hearts have beaten, beat today, and will beat in the future, in union with that of Orpheus and that of Gilgamesh, the Babylonian hero?

The wandering Jew, or Ahasverus, is the archetype of the "other immortality" — that of crystallization, which was in question in the Letter on the XIIIth Arcanum of the Tarot "Death". He represents the principle and the soul of magic aspiring to the coagulation of the vital body (etheric body) to the point where it becomes "stone" — too hard for Death's scythe. The formula underlying this magic is the reverse of that of Life and Grace; it is "Tu es non dignus ut intres sub tectum meum" ("You are not worthy to come under my roof"), i.e. the reverse of the formula "Domine, non sum dignus, ut intres sub tectus meum: sed tantum dic verbum, et sanabitur anima mea" ("Lord, I am not worthy that you should enter under my roof: but only speak the word and my soul will be healed"). This is the last secret and the Great Arcanum of those who sculpt themselves into stone and who want, with the resulting stones, to build the Temple of Humanity (cf. the Meditation on the XVIth Arcanum "The Tower of Destruction"). It goes without saying that it is only a handful amongst them who know this; the others, the majority, do not suspect it at all.

Don Juan is not purely and simply a blasphemous dissolute; he is rather a hierophant of this small god of great power known in antiquity under the name of Eros or Amor (Love). It is the magic of Eros that he represents, and it is the mysteries of Eros over which he presides in the capacity of a priest.

For if it were not thus so, if he were only a dissolute, pure and simple, how could he have exercised such power upon the imagination of poets such as Molière, Thomas Corneille, Lord Byron, Lorenzo da Ponte, Mozart (in music) and Alexis Tolstoy? It is above all the mystery poem of the latter which reveals the profound essence of Don Juan who, according to Alexis Tolstoy, was neither a blasphemous dissolute nor a false-hearted seducer, nor even a brutal adventurer, but rather an obedient and courageous servant of this childlike divinity who loves and commands élan, enthusiasm and ardor, and who detests and forbids the weighing, measuring and calculating of reason with its laws of utility and advantage, circumspection and respect for conventions and, lastly, its priority of a cold head over a warm heart. However, Love has not only its right to exist, but also its transcendental metaphysics, philosophy and mysticism. For Alexis Tolstoy, Don Juan was more than a victim or dupe of Love — this apparently capricious goddess. He embraced her philosophy and mysticism and was therefore her conscious collaborator, her hierophant initiated into her mysteries. And it is thus that he has become an archetype — the archetype of love for its own sake, the Lover par excellence.

Don Juan lives through the energy of amorous influence for the energy of amorous influence — by nourishing it and maintaining it like a fire which should never be extinguished. This is because he is conscious of the value of this fire and of the mission that this fire has in the world. In the eternal conflict that there is between law — of right, of reason, and of the divine — and love, he takes the side of love, for which courage is necessary. And it is thus that Don Juan represents an idea, an archetype, an arcanum. He represents the young man on the Card of the VIth Arcanum of the Tarot "The Lover", who has chosen the fire of Love as such and multiplicity instead of the unicity of the love of his eternal sister soul — since Babylon, the Woman appointed to the mysteries of erotic magic, has convinced him.

Tijl Velenspiegel, the Flemish tramp from Damme, near Bruges — the hero of numerous popular accounts of mystification and farce, and also the tragic hero of the epic by COSTER — is the archetype of revolutionary anarchism who, as a consequence of complete disenchantment in human authority, has neither faith nor law. His is the spirit of rebellion against all authority in the name of the freedom of the individual — the freedom of a vagabond who has nothing, who obeys no one, who is afraid of nothing, who expects no recompense and who fears no chastisement, beyond as well as here below.

The mocking spirit who, at the same time, turns the temples and altars of humanity upside down, making them collapse by means of his magic wand: ridicule. This wand, in touching things, transforms them: the solemn into the pompous, the moving into the sentimental, the courageous into the presumptuous, tears into snivelling, love into passing fancy... For this wand, also "has no other aim than to condense a great quantity of fluid emanated by the operator... and to direct the projection of this fluid onto a determined point" (PAPUS, "Traité méthodique de la magie pratique", Paris, 1970, p. 204). And this "condensed fluid" of the operator is the operator's condensed faith that everything is only a great farce.

Tijl Uelenspiegel is an archetype because he is at work with his wand always and everywhere whenever a mocking spirit thinks of himself as being "enlightened" by turning the things, ideas and ideals to which others hold into ridicule. Thus not only the poetic verses of the Russian Bolshevik militant atheist Demyane BEDNY, but also the works of such a respectable writer and thinker as VOLTAIRE, show the presence and influence of Tijl Uelenspiegel. However, Tijl Uelenspiegel — in so far as he is an archetype — is not only purely and simply a mocker. This is only one side of his being. There is another side to him — it is that of militant anarchism: the revolt of the humbler people against those who give the laws and prescribe what they should and should not do. The following act of a comparatively recent date is an example of this:

The sailors of a Russian Baltic fleet brought success to the Russian Bolshevik revolution in October 1917 by opening cannon fire from the cruiser "Aurora" upon the last nest of resistance of troops loyal to the democratic government (a battalion of women volunteers) at the Winter Palace in St. Petersburg, and taking it by assault. Thus they were the incontestable and celebrated heroes of the October Revolution. However, it is a no less incontestable fact — although never celebrated — that the same sailors of this Baltic Fleet rose up in February 1921 against the regime that they had decisively helped to establish in 1917. They took possession of the naval fortress at Kronstadt and a regular war of seige ensued. After a month of seige Kronstadt was taken by assault from the élite of the Red Guards — cadets or "coursants" (students of the Bolshevik naval school).

Now, to what was this radical change of attitude of the sailors of this Baltic Fleet due? It was due to the fact that the sailors were fighting in October 1917 for anarchic freedom — for the soviets (councils) of workers, peasants, soldiers and sailors, without generals and admirals, without ministers, i.e. without those placed above the soviets. What they desired was the re-establishment of the community of comrades which existed in the XVI-th, XVII-th and XVIII-th centuries known under the name "Sietch' Zaporozhskaya" (cossacks of the Ukraine) — the ideal of the communist anarchist community. However, in 1921 they realized that they had been mistaken. It was not a community of brothers and comrades which arose from the October Revolution, but rather state control with a new, strong, dictatorial, police-regulated state, governed by a clique who had the say of everything in the face of a mass who had the say of nothing. The sailors of Kronstadt, having well understood the deception, took recourse to arms. And it was again Tijl Uelenspiegel who was invisibly at their head, just as he was at the head of the crowd who took the Bastille, and just as he was the author of the Carmagnole, the revolutionary round danced in 1793, and of the song which accompanied it...

Søren KIERKEGAARD, the Danish religious thinker who initiated the philosophical and psychological current known under the name "existentialism", said:

"In modern philosophy there has been more than enough talk about speculation beginning with doubt, but on the other hand, as far as I have been able to concern myself occasionally with such reflections, I have sought in vain for illumination upon the point of difference between doubt and despair. I will here attempt to throw light upon this distinction... Doubt is a despair of thought; despair is a doubt of the personality; hence it is why I hold so stoutly to the category of choice, which is my solution, the very nerve of my views on life..." (Søren Kierkegaard, "Either/Or"; trsl. W. Lowrie, vol. ii, London,

1944, pp. 177-178)

The "existential" philosophy of our time thus differs from traditional speculative philosophy in that it is founded on despair, i.e. upon the doubt of the whole personality, while speculative philosophy is founded on doubt, i.e. on the despair of thought alone. Now all despair, all doubt of the personality, amounts to — and is summarized by — Hamlet's famous question: "To be or not to be?" For just as Kierkegaard, the Danish thinker, is the author of modern existentialism, so is Hamlet, the prince of Denmark — hero of the legend recounted by Saxo Grammaticus and of the drama by SHAKESPEARE — the very archetype of existentialism, the despair of the personality. He is the archetype of the isolation of completely autonomous consciousness, cut off both from Nature and the spiritual world — man at the zero point between two fields of gravitation: terrestrial and celestial.

Doubt is more than a psychological state of indecision; it is the soul's sojourn in the intermediary sphere between the two fields of attraction — terrestrial and celestial — from which there is no other means of escape than a pure and simple act of Faith, issuing from the soul itself without heaven and earth taking any part in it. It is therefore a matter of an act of the free personality in the face of complete silence from heaven and earth. Now, Hamlet is the archetype of this trial, where the following is at stake: either an act of Faith, or despair and madness.

Doctor FAUST is the synthesis of the forms of madness and wisdom of the six archetypes whom we have mentioned above: — as Don Quixote he is in pursuit of unparalleled exploits; — as Orpheus he is searching for a return to the light from the darkness of death from centuries past of Helen of Troy, whom he loves passionately in spite of the centuries and the threshold of death which separate him from her; — as Don Juan he "sees Helen in every woman" and is searching for the "eternal feminine" (das Ewig-Weibliche) in and through particular loves; — as Ahasverus he rejuvenates himself by means of dark magic so as to begin another life and a new terrestrial biography without interruption through death — i.e. a new incarnation without a preceding period of disincarnation; — as Tijl Velenspiegel he does away with every allegiance and all religious, scientific and political authority, and in Mephistopheles' company he mocks moral and other restraints impeding the freedom to dare and to will; — as Hamlet, lastly, he has the trial of great existential doubt whether "to be or not to be" in the guise of the question "to live or not to live".

But beyond all that which he has in common with these six archetypes, Faust represents — at least, as GOETHE conceived him — yet another archetype, an eternal archetype, namely that of the one who is tried and tempted: eternal Job, whom we find in the Bible. Faust is Job in the epoch of humanism, i.e. at the dawn of the modern age. Just as with the Biblical Job, he is the stake in a wager proposed to God by Mephistopheles, and accepted. But Faust's trial and temptation differs from that of the Biblical Job in that it does not consist in the reverse of fortune and in ill luck, but rather in favorable results and success. Mephistopheles has full power, accorded to him from above, to satisfy all Faust's desires. And the trial of which it is a matter here amounts to whether the relative and transitory world can for ever satisfy Faust — the man issuing from the modern age, the modern man. Whether all pleasures here below, in detail and in general, can anesthetize man's aspiration to the absolute and eternal by rendering him wholly satisfied and happy. Job demonstrated that the sorrow that the world can inflict is incapable of tearing the human soul away from God; Faust demonstrated that this is so also with the joy that the world can offer.

Oswald SPENGLER, the author of "The Decline of the West" (Untergang des Abendlandes),

calls modern man "Faustian man" ("der faustiche Mensch") — and he was right to call him so. For Faust is indeed the dominant archetype of the epoch following the Middle Ages, which is characterized by the enormous growth of mankind's power over Nature and of the facilities for satisfying his desires — comprising those of the boldest of magicians of the past: flying through the air, seeing and hearing at a great distance, travelling without horses (e.g. by car), the evocation of living images and sounds of past events or events at a great distance, etc. It is just as if the prince of this world has obtained full power to satisfy, one after the other, all the desires of contemporary mankind, so as to demonstrate for himself that the power and enjoyment of the relative and transitory world here below can make man forget the absolute and eternal, can make him forget God — and with respect to God, it is so as to demonstrate to the hierarchies of evil that man is of another caliber than the relative and the transitory, that whatever the power and enjoyment is here below it can never satisfy him. The trial of our epoch is that of Faust. It is the trial of satisfied desires.

The most recent phenomenon of our epoch is communism — or, if you wish, social and collective state control. It openly pursues the aim of satisfying as completely as possible the needs and desires of as large a number of people living on earth as possible. Well, let us suppose that it succeeds in Russia. Everyone will have well-furnished accommodation with a telephone, a radio, a television set, a refrigerator, a washing machine... And what then? Yes, cinema, theatre, concerts, ballet, sport... And what then? Yes, science will furnish new occasions and directions for activity, for the imagination and for... desire. One will visit the moon, the planets... And what then? — There will be unparalleled adventures to experience and to know about, which as yet we cannot imagine — as, for example, the discovery of the existence of other intelligent beings, other "mankinds" on the planets... And what then? No answer.

No, there is certainly an answer: it is given by the parable of the prodigal son. What is the value of television sets, washing machines, supersonic aircraft, spaceships, flights to the planets and galactic exploration in comparison with the loving embrace of the Father upon the return of his son to the parental home?

The trial of our time is that of satisfied desires. This applies not only to communists, capitalists and materialists, but also, and no less, to — I shall not say esotericists, but — occultists and magicians. For they also are under the sign of the same trial.

Louis Claude de Saint-Martin, for example, took part in the operations of ceremonial magic in the circle of Martinez de Pasqually's disciples. This magic proved itself to him to be effective and real. And it was after having been convinced of the reality and efficacy of ceremonial magic that — in full knowledge of what he was doing — he turned his back on these magical practices and embraced the mysticism of Jacob Boehme: the world of ineffable experiences, of relationships between the soul and God. Therefore he passed through the trial. Magical phenomena — the "passes" — did not succeed in arresting him on his path towards the absolute and the eternal, while his former companion and co-disciple, Jean Baptiste WILLERMOZ, although spiritually orientated and sincerely believing, remained devoted to ceremonial magic and initiation ritualism until his death.

Eliphas LÉVI, the author of "Dogme et rituel de la haute magie", was without doubt the pioneer of the theory and practice of the ceremonial magic of the ~~XIX~~th century. It was he who had the courage — or the audacity, if you wish — to present magic to the light of day as something real and,

at the same time, as something intelligible ... and this after the vogue for the enlightenment and in the midst of the vogue for materialism! Can one reproach him for lack of courage? However, H.P. BLAVATSKY reproached him. She said that he had subsequently disavowed his own magical teaching and turned to Christian mysticism — for fear of the ecclesiastical authorities taking him amiss. . . The truth is, however, that Eliphas Lévi — this intrepid magician who evoked Apollonius of TYANA in London — having surpassed the bounds of ceremonial magic, concentrated on the mysticism and gnosis of Christian Hermeticism. He passed through the Faustian trial, just as Saint-Martin did. For this reason, what Saint-Martin wrote to Kirchberger, Baron of Liebisdorf, on the reasons for his conversion from ceremonial magic to mysticism is applicable also in Eliphas Lévi's case:

"... the initiations I passed through in my first school, and which I have long since left behind me, to attend to the only initiation which is truly after my own heart... I can assure you I have received by the inward way, truths and joys a thousand times higher than those I have received from without... there is no initiation, but that of God only, and his Eternal Word within us..." (L. Schauer and A. Chuquet, "La correspondance inédite de Louis Claude de Saint-Martin", trsl. E.B. Penny, letters XIX and CX in "Saint-Martin's Correspondence", Exeter, 1863, pp. 77-78, 375)

This applies also to Paul SÉDIR (Yvon de Loup), who was also devoted to practical magic and for two years utilized to this effect a room that he rented on the ground floor of 4, rue de Savoie in Paris (cf. Dr. Philippe ENCAUSSE, "Sciences occultes ou vingt-cinq années d'occultisme occidental. Papus, sa vie, son oeuvre", Paris, 1949, p. 49). He was a member and dignitary of at least 20 fraternities, more or less secret — for example, the Cabbalistic Order of the Rose Cross, the Order of Martinists, the H.B. of L., the F.T.L., etc. But in January 1909 (his activity in this domain began in 1888) he retired from these fraternities, forsaking all the posts and titles that had been conferred on him. This surprised friends of his of long standing.

"But there was in his life an outward circumstance, a solemn and decisive event, which made him grasp the emptiness of secret sciences and societies, and which placed him for ever upon the sole way of the Gospel." (Dr. Philippe Encausse, "Le Maître Philippe de Lyon", Paris, 1958, p. 80)

This event was his meeting with Maître PHILIPPE of Lyons. Sédir himself wrote in a letter to "L'Echo du Merveilleux" in May 1910 (reprinted in "Bulletin des Amitiés Spirituelles", April, 1933):

"... For my reckoning I have, together with some companions, done the rounds of all esotericisms and explored all crypts with the most fervent sincerity, with the most vivid hope of success. But none of the certainties that I eventually grasped appeared to me to be the Certainty.

Rabbis have communicated unknown manuscripts to me; alchemists have admitted me to their laboratories; Sufis, Buddhists and Taoists have led me, during long late-night sessions, to the abodes of their gods; a Brahmin let me copy his tables of mantrams; a yogi gave me the secrets of contemplation. But, one evening, all that these admirable men had taught me became for me like the soft haze which rises at dusk after an over-warm day." (Dr. Philippe Encausse, "Le Maître Philippe de Lyon", Paris, 1958, pp. 80-81)

Papus also had the decisive meeting mentioned by Sédir. It was no less decisive for him than

for Sédir, concerning the relationship between certainties and the Certainty, between values and the Value. But — being a doctor, and accustomed in the first place to consider the good of the patients who put their confidence in him — he did not forsake any of the responsibilities accepted in the past and did not retire from any group for which he had assumed responsibility, although his heart was already elsewhere ... What changed for him was the priority of Christian spirituality, which he showed in a radical way — which won him the reproach of "having a soft spot for Catholicism" on the part of Robert AMBELAIN and merited his being treated as an inevitable "Jesuit" by certain Freemasons. But Papus' evolution — whatever one says, and whether it pleases one or not — was nothing other than the Faustian trial crowned with success.

These examples, although we could cite several more, suffice to illustrate the nature and experience of the Faustian trial in the domain of occultism. Every occultist must undergo this trial. For it is only after having passed through it, i. e. after having known arbitrary magic, that an occultist finds the Divine Magic, Gnosis and Mysticism of Christian Hermeticism. Then he will transform himself from a scholar into a Sage, from a magician into a Mage, from a gnosticiser into a Gnostic and from an amateur in the mysteries into a Mystic. So be it.

The Faustian trial and the human prototype of Faust are prefigured in antiquity by the personality — whether legendary or real is not important — of Cyprian the MAGE, who became a Christian and who, subsequently, was bishop of Nicodemia and, lastly, was martyred under the emperor Diocletian. The following are some extracts from the Coptic version of his "Confession" (the legend of Cyprian comprises three works: Conversion, Confession and Martyrdom):

"This is the repentance (ΜΕΤΑΝΟΙΑ) of Cyprian the Mage (ΜΑΓΟΣ) who became a Christian thanks to the virgin Justina; who was, subsequently, bishop in the town of Nicodemia; and who, lastly, with Justina, obtained the crown of a martyr under the king Diocletian, on the 20th Phaopi, in peace. AMEN...

I am Cyprian, he who was consecrated, from his adolescence, in the temple of Apollo, and who was instructed from childhood in the deceptions that the Dragon (ΔΡΑΚΟΝ) accomplishes. For, having not yet attained seven years of age, I was already devoted to the Mysteries of Mithra... And when I was fifteen years old, I served Demeter and I walked before her, bearing torches in the procession. With respect to her daughter, who is called the "virgin" (ΠΑΡΘΕΝΟΣ), I bore her mourning attire, clothed in brilliant clothing... I went to Olympus... that is called the "mountain of the gods". I was initiated into the secrets of the Image (ΕΙΚΩΝ), into her way of speaking, which consists of a succession of noises, which are produced regularly at the time of a manifestation (ΦΑΝΤΑΣΙΑ) of demons, when they reveal themselves... And I also saw the hearts of the demons, some singing, others, in contrast, setting traps, beguiling, and provoking trouble. And I saw arising before me the escort of each of the gods and goddesses. I passed 40 days and 40 nights in these places, nourishing myself solely from the sap of trees, after sunset... When I attained the age of 15, I was instructed by the priests, the 7 prophets and the prophetess of the Devil (ΑΥΤΕΚΕΙΜΕΝΟΣ) with whom this latter they had mouth to mouth conversation. It is they, in fact, who procure Work for each of the demons... The Devil (ΔΙΑΒΟΛΟΣ) taught me how the earth is firmly established on its foundations. He taught me the law of the Air and the Ether. I visited the Sea as far as Tartar (ΤΑΡΤΑΡΟΣ). Lastly, I went to Argos; I celebrated

the festival of Hera, and there I learned how one separates women from their husbands and how one sows hate between brothers and friends. I learned of the unity of the Air and the Ether, and of the way in which the Earth enters into combination with Water and, on the other hand, how Water does so with the Ether.

And I left also for a town called Thalís (Elide?) which is in the country that is called Lacedemon. I learned to know the mysteries of Helios and Artemis, the law of light and darkness, of the stars and their orbits... Subsequently, I went to the people that are called Phrygians. From them I learned to know divination... And I knew also of the members of the body which make sudden convulsive movements, of the nerves which retract, provoking itching, and of others which get caught up in one another; I knew of the art of setting a trap with words, of the numbers that one obtains when one throws the fingers forward and also the numbers which fly away suddenly from the lips of men. I created things with my words, and I established that they were real..... I also went to Memphis and Heliopolis... I visited their hidden underground chambers where the demons of the air enter into union with the demons who dwell on the earth; I learned to know how they lead men into temptation... and how the spirits (Πνεῦμα) struggle with demons. And I learned to know how many Archontes of darkness there are, and the relationships that they have with souls and bodies deprived of reason, down to and including the fish; and I knew what work is accomplished by them (the Archontes); the one provokes the shunning of a man; another acts on his intelligence so that the man gives himself up to him; another acts on his memory; another inspires terror in him; another proceeds by way of guileful ruses; another by surprise; another provokes forgetfulness; another acts upon the crowd so that they revolt; and many other phenomena which are produced in the same way... I saw the souls of giants imprisoned in darkness — burdening the shadow of the earth — who appear like one who is bearing a heavy load. I saw dragons enter into contact with demons and I felt the bitter taste of venom coming out of their mouths... venom which the spirits (Πνεῦμα) of the Air make use of to cause all these ills for human beings... I lived in these places: the spirit (Πνεῦμα) of lying appearing in numerous aspects; the spirit of lewdness having a threefold face...; the spirit of anger which is like a hard stone... the spirit of trickery with a great number of sharpened tongues... the spirit of hate who is like a blind man, with eyes placed at the back of the head, all the time fleeing from the light...; the spirit of spitefulness who presents himself like a dried up bone... I saw also the appearance of the vainglory, virtue and sterile justice with which the demons deceived the Greek philosophers; they are, in fact, totally impotent and without force. Certain are like dust, while others are like shadows... The number of demons who acted as idols, leading the Greek philosophers into error, is 365. I could not tell you about all these things one by one without writing a number of books; but I shall tell you of some which will make the intensity of my blasphemy apparent.

When I attained 30 years of age, I left Egypt for the country of the Chaldeans, in order to learn how the Ether is. The people there say that it is established above the Fire; but the Sages among them claim that it dwells above the Light... the 365 parts of the Ether were enumerated to me, each part of which possesses its own nature and enters into contact with the force of material substances which are our body... Certain amongst them, however, do not obey the Word of Light, and maintain an attitude contrary to it.

Likewise I was taught how one persuades them to participate in the designs of material beings, how one makes them know the Will of the Light, and how they obey it. And I saw also the Mediators (ΜΕΣΙΤΗΣ) who are found amongst them. I was surprised by the number of spirits of darkness who are found in the air... I learned to know the conventions (διαθήκη) that they elaborate amongst them and I was very astonished to learn that they are obedient to them. In this place there exists a constitution (διάθεσις), a good will (σπουδή), a commandment (ἐντολή) and a good sense allowing them to enjoy life in common... If you really want to believe me, I have seen him — the Devil — face to face. I made him appear before me through offerings. If you take my word to be the truth, I greeted him mouth to mouth. I spoke to him and he thought of me that I was one of the great ones before him. He called me "(a) gifted young man who is easy to instruct" and, also, "(a) little prince worthy of my society"... He said, "I will help you through them (all the powers — ἐξουσίαι) in your life (βίος)", for I was highly thought of by him... As I was going to leave, he cried out my name, "O very zealous Cyprian, be a strong and persevering man in all that you do"... And his appearance was similar to a flower of joy, adorned with precious stones; on his head he had a crown studded with these very stones, whose gleam was diffused throughout the whole place. And his clothing (στολί) radiated so strongly that the place where he sat moved..." (R.P. Festugière, O.P., "La révélation d'Hermès Trismégiste", vol. i, appendix 2, Paris, 1950, pp. 374-382)

Following this narrative of repentance, the account of Cyprian's conversion, properly said, begins. Well, here is one rich in experience and knowledge, for whom might be said (to use Paul Sédir's words): "... after a certain meeting (with the Christian virgin Justina), all that the sages of Greece, Phrygia, Egypt and Chaldea had taught him became like the soft haze which rises at dusk after an over-warm day."

Furthermore, after having met face to face the Master himself of the wisdom of this world, he renounced the wisdom of this world to give himself up to the Wisdom of divine Love — which is folly in the eyes of the sages of this world...

In other words Cyprian, the bishop and martyr — with the magical wand, cup, sword and pentacle of Cyprian the mage in a bag — took it on his shoulders and set off, without defense against the dogs who attacked him, and as a ridiculous clown in the eyes of the world, en route towards... the martyrdom which awaited him. His Greek, Phrygian, Egyptian and Chaldean co-initiates must have said: "There goes the Dolt". Educated people and those of common sense of the society of his time would have said: "There goes the Fool". For in their eyes Cyprian had turned his back on the very principle of human culture and civilization — the intellect... the intellect whose ruling genius himself he had met face to face and who had called him: "(a) gifted young man who is easy to instruct". For the Spirit of "Knowledge for its own sake" spoke to him mouth to mouth and exhorted him to be "a strong and persevering man in all that he does".

Now, Cyprian proved to be stronger than the strength of arbitrary magic and more persevering than the perseverance required for knowledge for its own sake: he surpassed arbitrary will itself and devoted himself to a higher science — to divine science, i.e. to the

science of divine Love. It is the Tarot Arcanum "The Dolt" which is the decisive step that he made. Here lies its meaning and its actualizing magic.

The Arcanum "The Dolt" or "The Fool" teaches the "know-how" of passing from intellectuality, moved by the desire for knowledge, to the higher knowledge due to love. It is thus a matter of transition from the consciousness that theosophical literature calls "lesser manas" to the consciousness that it calls "greater manas" or "manas-budhi" — which corresponds to the transition from ego consciousness to the consciousness of the spiritual self (Geistselbst) in anthroposophical literature. In other words, the Tarot Arcanum "The Dolt" is related to the transformation of personal consciousness into cosmic consciousness, where the self (ego) is no longer the author of the act of consciousness but is its receiver — obedient to the law of poverty, obedience and chastity.

Now, the Arcanum "The Dolt" has a double meaning. Indeed, it can be understood in two different ways: as a model and as a warning at the same time. For on the one hand it teaches the freedom of transcendental consciousness elevated above the things of this world, and on the other hand it clearly presents a very impressive warning of the peril that this elevation comprises — lack of concern, inadequacy, irresponsibility and ridicule... in a word, madness.

The Arcanum "The Dolt" has in fact these two meanings. It teaches transcendental consciousness and it warns of its peril. It deals with two modes of the "sacrificium intellectus", the sacrifice of the intellect. For the intellect can be sacrificed in two different ways: it can be placed in the service of transcendental consciousness or it can be simply abandoned. Hermeticism chooses the first way of passing beyond intellectuality, while many a mystic — Christian or otherwise — has chosen the second way. However, let these two different attitudes not be confused with mystical ecstasism, pure and simple, on the one hand, and so-called "sober" mysticism, i.e. reasonable and prudent, on the other hand. St. John of the Cross was ravished in many bouts of ecstasy which went as far as levitation of the body; however, he was the author of books on mysticism whose clarity, profundity and sobriety of thought are hardly to be surpassed.

With St. John of the Cross, as he said himself, the intellect was silent in the face of the Divine Presence. It became absorbed by the Divine Presence (for the length of time determined by the latter) in order to become active again — more active, in fact, than before — after which it comes out again from being immersed in the absolute light whose clarity dazzles the intellect and appears to plunge it into darkness. But this being plunged into the darkness of absolute light does not remain without a profound effect for the intellect: the latter comes out of it endowed with new tendencies, imprinted from the Arcana above. Each ecstasy of St. John of the Cross was therefore an initiation, i.e. the direct imprint of divine, absolute truth not in the domain of conscious thought but rather in the domain of the "will underlying thinking", i.e. that which produces conscious thoughts. Thus, it is not a matter of the antinomy: ecstasy — progressive growth of consciousness. No, in passing beyond the intellect it is a matter of choosing between the decision to replace the intellect once and for all with the breath from above and the decision to place the intellect in the active service of this breath, whether it produces ecstatic raptures or not. Thus, a

whirling dervish who resorts to dance so as to exclude intelligence, or a Buddhist monk of the ZEN sect who lives in a mindless state of "meditation" (where he meditates on nothing but simply stays awake with an empty consciousness without falling asleep — in the expectation of a sudden illumination), this dervish and this Zen monk, I say, have made their choice: they have decided not to pass beyond intellectual consciousness, but rather to dispense with it.

It is different in the case of a Christian contemplative monk who meditates, for example, on the stages of the Lord's passion — and who wants to understand, feel and deepen himself in it to the point of identification with it — when he arrives at the state where his thought and imagination halt before the high pitch of the light. He passes beyond the intellect and the imagination, the activity of which halt after having attained their limit. But this halt is in reality only apparent; for just as a wheel turning with great speed appears to be immobile, so does the intellect and imagination of a soul in ecstasy appear to be immobile to ordinary consciousness — although they are (or, rather, because they are) overactive.

To pass beyond the intellect is therefore to render it overactive, while to bypass the intellect is to reduce it to complete passivity. These are the two quite different ways of sacrificing the intellect ("sacrificium intellectus").

Now, I repeat, Hermeticism professes to the active surpassing of the intellect. This is why it comprises not only mystical experiences but also gnosis, magic and esoteric science. If it were not thus so, it would consist only of practical methods aspiring to illumination due to the suppression of intellectuality. The entire history of Hermeticism through the course of the ages is that of continuous inspiration from century to century, on the one hand, and the active response of human intelligence from century to century, on the other hand.

The ~~XI~~st Arcanum of the Tarot is therefore that of the Hermeticist's method of sacrificing the intellect to spirituality in such a way that it grows and develops instead of becoming enfeebled and atrophied. It is the arcanum of the "coniunctio oppositorum", the marriage of opposites — namely discursive intellectuality and illuminative spirituality; or, in other words, it is the alchemical work of the union of human wisdom, which is folly in the eyes of God, with divine wisdom, which is folly in the eyes of man, in such a way that the result is not a double folly but rather a single wisdom which understands both that which is above and that which is below.

In order to understand better what the issue is here, let us first of all look at the byways of the relationship between intellectuality and spirituality, between knowledge and revelation, on the historical plane.

Thus when St. Paul wrote:

"... Jews demand signs (semeia) and Greeks seek wisdom (sophian), but we preach Christ crucified; a stumbling block to Jews and folly to Gentiles — but to those who are called, both Jews and Greeks: the power (dynamis) of God and the wisdom (sophian) of God." (I Corinthians i, 22-24)

he stated precisely the state of things in the relationship between pagan intellectuality and the Jewish prophetic spirituality of his time. Because the aspirations of the best of the pagans — the "philosophers" — all converged on the "Logos of the Cosmos" (i.e. the "cosmic intelligence"), whilst Jewish spiritual leaders lived in expectation — and

from expectation — of a Miracle transforming the world: the manifestation of the power of the Celestial King through his Anointed One, a terrestrial king. The former wanted to understand the world, while the latter awaited its magical transformation. Now, the preaching of Christ crucified clashed with the philosophers' fundamental idea that the entire world is the incarnation of the Logos, as well as with the fundamental thesis of Jewish prophetism that the Celestial King is seated above the world and intervenes in worldly events only by emitting lightning flashes of his power — through the prophets, through thaumaturgists, and through the Messiah — from his Throne above the world.

The crucified Christ therefore satisfied neither those who were desiring to understand the world — being only a particular phenomenon amongst other phenomena of the world — nor those who were awaiting the magical transformative manifestation of the power of God — the death on the Cross being a failure and not a triumph of divine power. Therefore a stumbling block to Jews and folly to Greeks. But St. Paul did not despair: Christ crucified, he said, revealed the power of God and the wisdom of God to those who are called, both Jews and Greeks, i.e. the Cross of Christ can be understood only through the cross of revelation (miracle) and wisdom (immanent Logos). Thus St. Paul set a problem to be solved — or rather a task to be accomplished — by mankind. And mankind's spiritual history since then consists only of stages crossed in the accomplishment of the task of the union of revelation and knowledge, of divine wisdom and human wisdom. The stages are as follows: —

Initially there is pure and simple opposition, such as St. Paul stated it:

"If anyone among you thinks that he is wise in this age, let him become a fool that he may become wise. For the wisdom of this world is folly with God." (I Corinthians iii, 18-19)

Subsequently this opposition becomes parallelism, admitted and tolerated — a kind of "peaceful coexistence" of the spiritual and intellectual domains. The Gospel statement: "the sons of this age (tou aionos toutou) are wiser (phronimoteroi) in their own generation (eis ten genean ten heautou) than the sons of light (uious tou photos)" (Luke xvi, 8) formulates admirably the fundamental idea underlying the parallelism of spirituality and intellectuality. This parallelism manifests itself historically in the admitted and tolerated duality of "philosophy" and "theology".

Later, the parallelism was gradually replaced by cooperation between spirituality and intellectuality. The "wisdom of the Greeks" — above all the thoughts of Plato and those of Aristotle — which at the time of St. Paul saw only "folly in the preaching of Christ crucified" became an ally of revelation. First of all the Greek Fathers (above all CLEMENT of ALEXANDRIA and ORIGEN), and also St. AUGUSTINE, did not hesitate to resort to the help of Platonic thought, and then it was St. ALBERTUS MAGNUS and St. THOMAS AQUINAS who opened the way for the entrance of Aristotelian thought, also, in the domain of revealed truths.

It is above all the Dominicans to whom mankind's spiritual history owes the crossing of the stage in the gradual bringing together of spirituality and intellectuality which is the phenomenon called "scholasticism". Scholasticism signifies a great human endeavor, sustained through the course of centuries, aiming at an as complete as possible cooperation between spirituality and

intellectuality.

While endeavoring to render revelation intelligible, i.e. to understand it through intelligence, scholasticism made use of the latter only as an instrument for backing up revelation by means of argumentative or philosophical thought. The fundamental thesis of scholasticism was that philosophy is the servant of theology (*philosophia ancilla theologiae*). Intelligence certainly cooperated, but it played only a subordinate role. Thus, scholasticism did not succeed in achieving the alchemical work of the fusion of spirituality and intellectuality — the work of the "marriage of the Sun and Moon" — the result of which is a third principle called the "philosopher's stone" in alchemy.

The "philosopher's stone" of spiritual alchemy is described in the Emerald Table of Hermes Trismegistus as follows:

"The father thereof is the sun, the mother the moon, the wind carried it in its womb; the earth is the nurse thereof; it is the father of all works of wonder (*Thelema*) throughout the whole world; the power thereof is perfect, if it be cast on to earth.

It will separate the element of earth from that of fire, the subtle from the gross, gently and with great sagacity. It doth ascend from earth to heaven and again it doth descend to earth, and uniteth in itself the force from things superior and things inferior."

This means to say that the process of induction (which "ascends from earth to heaven") and that of deduction (which "descends to earth"), the process of prayer (which ascends from earth to heaven) and that of revelation (which descends to earth) — i.e. human endeavor and the action of grace from above — unite and become a complete circle which contracts and concentrates to become a point where the ascent and descent are simultaneous and coincide. And this point is the "philosopher's stone" — the principle of the identity of the human and the divine, of humanism and prophetism, of intelligence and revelation, of intellectuality and spirituality. It is the solution of the problem posed by St. Paul, or rather the accomplishment of the task given by him, when he wrote of the Cross being folly to the Greeks and a stumbling block to the Jews, but which to those who are called, both Jews and Greeks, is the power of God and the wisdom of God (I Cor. i, 22-25).

Now, the historical and evolutionary mission of Hermeticism is to advance the progress of the alchemical work engaged in developing the "philosopher's stone" or the union of spirituality and intellectuality. It is called to be the crest of the wave of contemporary human effort aspiring to the fusion of spirituality and intellectuality. This effort and aspiration is larger than the group of Hermeticists, properly said, who are dispersed in the world. There are probably more people who are not avowed Hermeticists and who are engaged in the endeavor aiming at the fusion of spirituality and intellectuality than there are Hermeticists, properly said. Neither Vladimir SOLOVIEV, nor Nicholas BERYAIEV, nor Pierre TEILHARD de Chardin, nor Carl Gustav JUNG, for example, were declared Hermeticists, but how much they have contributed to the progress of the work in question! Christian existentialism (Berdyayev), Christian gnosis (Soloviev), Christian evolutionism (Teilhard de Chardin), and depth psychology of revelation (Jung) are, in fact, as many inestimable contributions to the cause of the union of spirituality and

intellectuality. Although they did not make Hermeticism their calling, they served its cause and were inspired from the same sources from which Hermeticism is inspired. Hermeticism has, therefore, more than a few allies and collaborators beyond the ranks of its adherents. The Spirit blows where it will, but the task of the Hermetic Tradition is to maintain — without pretension to a monopoly, God forbid! — the ancient ideal of the "Thelema of the whole world which ascends from earth to heaven and descends to earth, and uniteth in itself the force from things superior and things inferior". Its task is that of guardian of the great spiritual work.

To be a guardian signifies two things: firstly, the study of and practical application of the heritage of the past, and secondly continuous creative effort aiming at the advancement of the work. For the tradition lives only when it is deepened, elevated and increased in size. Conservation alone does not suffice at all. It is only a corpse which lends itself to conservation by means of mummification.

The great spiritual work — seen always on the historical plane — takes place under simultaneous action stemming from two contrasting sources: from above and from below, i.e. under the action of continuous revelation and that of the effort of human consciousness. In other words, it is the product of the collaboration of revelation and humanism, or of ~~Avatars~~ and ~~Buddhas~~ — to say it in terms of the Indo-Tibetan spiritual tradition. This latter awaits both a new wave of revelation, the culminating point of which will be the Kalki- ~~Ayatar~~, and the manifestation of a new Buddha — the Maitreya B u d d h a . At the same time esoteric Islam (batin) — Shi'ism and ~~Sufism~~ — awaits the coming (parousia) of the Twelfth Imam "who, at the end of our Era, will bring the full revelation of the esotericism of all divine Revelations" (Henri CORBIN, "Histoire de la philosophie islamique", Paris, 1964, p.21), and believing Jews await the coming of the Messiah. We need hardly mention, also, the widespread expectation of the second coming of Christ.

Thus, there is a climate of expectation in the world — expectation sustained, contemplated and intensified through the course of the centuries. Without being nourished and directed from above, this energy of human expectation alone would have exhausted itself long ago. But it is not exhausted; rather, on the contrary, it is growing. This is because it aspires to a reality and not an illusion. And this reality is the historical accomplishment of the great work of uniting spirituality and intellectuality, revelationism and humanism, on the vast scale of the whole of mankind.

Seen on the level of the history of the whole of mankind, this work presents itself as follows:

We mentioned above the oriental notions of Avatars and Imams, on the one hand, and that of Buddhas, on the other hand. Avatars and Imams represent personalities who are culminating points of the revelation from above, while Buddhas (Gautama Buddha being only one in a series of Buddhas) represent the culminating points of certain epochs of human history — not of revelation from above, but rather of the awakening of human consciousness. The word "buddha" signifies "awakened", while that of "avatara" signifies "descent" — "a descent, the birth of God in humanity, the Godhead manifesting itself in the human form and nature, (this is) the eternal Avatar" (Sri AUROBINDO Ghose, "Essays on the Gita", Madras, 1922, p.190). Therefore, if Avatars are descents of the divine, Buddhas are ascents of the human — they are

culminating points of stages of humanism in the process of evolution. The difference between the "revelatory ones" (Avatars and Imams) and the "awakened ones" (Buddhas) is analogous to that between "saints" and "righteous men" in the Judeo-Christian world. Here "saints" correspond to Avatars in that they represent the revelation of divine grace through them and in them, and "righteous men" correspond to Buddhas in that they bring to evidence the fruits of human endeavor.

Thus Job was not a saint, but a righteous man — one of those righteous men who "maintain the world" through their merits. Righteous men show how great the value is of human nature when its very essence is awakened and revealed. Righteous men are the true humanists — the flowers of pure humanism. They bear witness to the fact that the essence of human nature is in the image and likeness of God. This was the witness borne by Job and it was also the witness borne by Socrates. The German philosopher Immanuel KANT bore witness also, by declaring loudly that, however bereft the human soul might be of illuminating grace from above and revelation from above, it bears in itself the categorical imperative — immanent moral law (called "dharma" by the Sages of India) — which makes it act and think as if it were eternal, immortal and aspiring to infinite perfection.... Thus Kant bore witness to the fundamental nobility of human nature — and this was his contribution to faith in man, whatever his limitations, and even errors, in the metaphysical domain may be. For just as there are two loves — love of God and love of neighbor — which are inseparable, so there are two faiths which are also inseparable — faith in God and faith in man. Saints and martyrs bear witness to God and righteous men bear witness to man, as being the image and likeness of God. The former restore and strengthen faith in God and the latter restore and strengthen faith in man. And it is faith in Jesus Christ, in the God-Man, which unites faith in God and that in man, just as love for Jesus Christ unites love of God and love of neighbor. In Jesus Christ we have the perfect union of divine Revelation and the most pure humanism. Which means to say that not only all Avatars but also all Buddhas of the past and of the future are summarized in Jesus Christ — being the Logos made flesh, and his Humanity having realized the most complete awakening of all that which is of divine essence in human nature. For Jesus Christ is the revelation that God is love, and he bears witness that the essence of human nature is love. And can one conceive of, can one imagine, anything more divine than love and anything more human than love? For this reason all Avatars (including all prophets and all Imams) and all Buddhas (including all sages, all initiates and all Bodhisattvas) were, are, and will be only degrees and aspects of the divine revelation and the human awakening realized in Jesus Christ.

This truth, evident for everyone whose head and heart are united in thought (i.e. for the one who uses moral logic), is nevertheless very difficult for those making use of formal logic — in the domain of mankind's history or in the domain of philosophy — to understand and accept.

Now, the following words of Krishna in the Bhagavad-Gita relate to the doctrine of avatars:

"Many births of yours and mine, O Arjuna, have taken place... Though I am unborn (having no birth), though I am imperishable, though I am master of the elements, yet out of my maya (power of illusion) I take birth, resting on (material) Nature.

Whensoever, O Bharata, virtue (adharmasya, the law of righteousness) languishes and sin predominates, I create myself (I take birth). I take birth age after age, for the liberation of the good, for the destruction of the wicked, and for the establishment of piety (true religion). " (Bhagavad-Gita iv, 5-8; trsl. M.N. Dutt, Bhishma Parva xxviii, 5-8 in "The Mahabharata" vi, Calcutta, 1897, p.37)

In commenting on this, Sri AUROBINDO says:

"The Avatar comes as the manifestation of the divine nature in the human nature, the apocalypse of its Christhood, Krishnahood, Buddhahood, in order that the human nature may, by molding its principle, thought, feeling, action, being on the lines of that Christhood, Krishnahood, Buddhahood, transfigure itself into the divine. The law, the Dharma which the Avatar establishes is given for that purpose chiefly; the Christ, Krishna, Buddha stands in its center as the gate, he makes through himself the way men shall follow. That is why each Incarnation (Avatar) holds before men his own example and declares of himself that he is the way and the gate; he declares too the oneness of his humanity with the divine being, declares that the Son of Man and the Father above from whom he has descended are one, that Krishna in the human body... and the supreme Lord and Friend of all creatures are but two revelations of the same divine Purushottama, revealed there in his own being, revealed here in the type of humanity." (Sri AUROBINDO Ghose, "Essays on the Gita", Madras, 1922, pp.190-191)

Nothing could be clearer and more convincing! Avatars are therefore periodic incarnations of the Divine; they incarnate periodically with a view to reestablishing the law, just like prophets, who arise to the same end, and they are, each time, doors and ways — Sons of God and Sons of Man who are one with their Father in Heaven. And Sri Aurobindo continues: "Nor does it matter essentially in what form and name or putting forward what aspect of the Divine he (the Avatar) comes; for in all ways, varying with their nature, men are following the path set to them by the Divine which will in the end lead them to Him and the aspect of Him which suits their nature is that which they can best follow when He comes to lead them; in whatever way men accept, love and take joy in God, in that way God accepts, loves and takes joy in man." (Sri Aurobindo Ghose, "Essays on the Gita", Madras, 1922, p.226)

All this appears as the breath of pure reason — the most resolute ecumenism and universal tolerance! But is not this tolerance, this ecumenism and this reasonability of the doctrine of avatars, such as it is professed by Sri Aurobindo, in principle identical with the reasonability, ecumenism and tolerance manifested by the leaders of the Roman empire who conceived of the idea of a temple for all the gods, i.e. the Pantheon? The Pantheon with a place of honor given to Jesus Christ alongside Jupiter, Osiris, Mithras and Dionysius? For all these gods have this in common, that they are immortal and superior to man. And is not Christ immortal, since he resurrected from the dead, and is he not superior to man, as his miracles prove? Therefore he belongs to the category of gods and has the right to be admitted to their ranks at the Pantheon.

Theoretically there are ten avatars of Vishnu in Hinduism (e.g. Matsyavatara, Varahavatara, Narasimhavatara, Vamanavatara), but Rama and Krishna are the most popular and most celebrated amongst them. With respect to the avatar to come, Kalkin

or Kalki, he is spoken of in the Kalki-Purana as the avatar who will mark the end of the age of iron; he will be clothed in the form of a giant, with the head of a horse — a symbol which appeals to our faculty of meditative deepening. Sri Aurobindo mentions — and this on many occasions — only Christ, Krishna and Buddha.

Nevertheless Buddha (whom, it is true, Hinduism has included in its pantheon, just as Islam sees in Jesus Christ one of the prophets, the last of whom was Mohammed) does not in any way correspond to the fundamental characteristic of Avatars given by Sri Aurobindo, namely:

"... each Incarnation (Avatar) holds before men his own example and declares of himself that he is the way and the gate; he declares too the oneness of his humanity with the divine being... that the Son of Man and the Father above from whom he has descended are one..." (Sri Aurobindo Ghose, "Essays on the Gita", Madras, 1922, p.191)

It is an incontestable fact that Sakyamuni, the historical Buddha, never declared the identity of his human being with divine being (not to mention that he never declared himself to be one with the Father in heaven). The Dighanikaya, a long collection of the Buddha's discourses in Pali, contradicts it on each page and uses a multitude of arguments and facts to the sole end of persuading the reader (or listener to the Buddha's discourses) that Buddha was the awakened man, i.e. he became completely conscious of the common and ordinary human experience on earth — that of birth, sickness, old age and death — and drew from it practical and moral conclusions which are summarized in his eightfold path. The point shown by the Dighanikaya is that it is not the extraordinary experience of a mystic or gnostic revelation which made the prince of Kapilavastu a Buddha, but rather that he awoke to a new understanding of ordinary human experience — of the human condition as such. It was a man — and not a messenger from heaven — who awoke from the sleep of passive acceptance, habit, the stupefying influence of transitory desires, and the hypnotic force of the totality of human conventions.

The Buddha's teaching is that of a human spirit who took account, in a state of complete lucidity, of the human condition in general and of the practical and moral consequences to be drawn from it. It is an analysis of the reality of human life, and an establishment of the unique consequences which result necessarily from this analysis, by a human spirit five centuries before Jesus Christ, who was placed beyond the Jewish and Iranian prophetic tradition. The Buddha's teaching is therefore humanism pure and simple, which has nothing to do with the revelation from above by prophets and avatars.

It is necessary, therefore, to eliminate Buddha from the three Avatars mentioned by Sri Aurobindo — "Christ, Krishna, Buddha".

Concerning Jesus Christ, he did not come solely "for the liberation of the good and the destruction of the wicked, and for the establishment of the throne of Justice" (Bhagavad-Gita iv, 8), but above all to vanquish evil and death, for the establishment of the throne of Love. Jesus Christ was not only a divine birth but also — and above all — the divine death, i.e. resurrection — which is not the mission of any Avatar, of the past or yet to come. The work

of Jesus Christ differs from that of Avatars in that it signifies the expiatory sacrifice for completely fallen mankind. This means to say that mankind, who before Jesus Christ had only the choice between renunciation and affirmation of the world of birth and death, is put in the position, since the mystery of Calvary, of transforming it — the Christian ideal being "a new heaven and a new earth" (Revelation xxi, 1). The mission of an Avatar, however, is the "liberation of the good" in this fallen world, without even attempting to transform it. It is a matter in the work of Jesus Christ of universal salvation — the work of divine Magic and divine Alchemy, that of the transformation of the Fallen world — and not only of the liberation of the good. The work of Jesus Christ is the divine magical operation of love aiming at universal salvation through the transformation of mankind and of nature.

As well as Buddha, therefore, it is necessary to eliminate Jesus Christ, also, from the abridged list of Avatars given by Sri Aurobindo. Thus, only Krishna remains who is, in addition to Rama, the Avatar par excellence of Hinduism.

Although we refute Sri Aurobindo's classification of Buddha and Jesus Christ in the category of Avatars, we should do justice to this Indian sage: his idea of Jesus Christ is infinitely more elevated and nearer to the truth than that of self-styled Christian theologians of the so-called "liberal" Protestant school who regard Jesus Christ as a simple carpenter from Nazareth, who taught and lived the moral ideal of love of God and neighbor. Even every muezzin of Cairo or Baghdad has a notion of Jesus Christ that is more just than that of these theologians, since the former regard him as a prophet inspired by God. With respect to Sri Aurobindo, he regards Jesus Christ as a divine incarnation and makes it understood — by always placing Jesus Christ at the head of the other Avatars ("Christ, Krishna, Buddha") — that he, personally, considers him as a light of the First magnitude in the heaven of divine Avatars!

But let us now return to the Arcanum of the alchemical work of the fusion of spirituality and intellectuality, as seen on the historical plane.

After Jesus Christ — the God-Man, who was the complete unity not only of spirituality and intellectuality, but also of divine will and human will, and even of divine essence and human essence — the work of the fusion of spirituality and intellectuality can be nothing other than the germination of the Christic seed in human nature and consciousness. In other words, it is a matter of the progress of the Christianization of mankind, not only in the sense of a growing number of baptized people, but above all in the sense of a qualitative transformation of human nature and consciousness. This latter will work in conformity with the law: general aspiration and longing; culminating point of success in an individuality; general diffusion spread out over a number of generations, i.e. the climate of general expectation will lead to the particular realization which will subsequently become general. This is why Buddhists await the coming of the Maitreya Buddha and Hindus that of the Kalki-Avatar. They await him having in view a step forward in mankind's evolution which will be crossed as a consequence of the manifestation of the new Buddha and the new Avatar. And this step forward will be nothing other than the fusion of spirituality and intellectuality.

This expectation is, moreover, not restricted to the Orient: theosophists made a considerable contribution to it by launching a movement of international scope aiming at preparing minds for the coming — supposedly at hand — of the new teacher. To this end they

founded the Order of the Star of the East which numbered about 250,000 members, and which organized congresses, conferences and rallies all over the place, as well as publishing hundreds of books and brochures. While spreading the idea of the imminent coming of a new teacher for mankind, the Order of the Star of the East was, alas, too fixed on a particular personality — chosen not by Heaven, but rather by the leaders of the Theosophical Society — who was extolled in advance so as to build up his prestige, which in the last analysis displeased this person, who disbanded the Order.

It was more discreetly, and without putting a particular person in the limelight as candidate, that Doctor Rudolf STEINER, founder of the Anthroposophical Society, predicted the manifestation — again in the first half of the twentieth century — not of the new Maitreya Buddha or Kalki Avatar, but rather of the bodhisattva, i.e. the individuality in the process of becoming the next Buddha, whose field of activity he hoped the Anthroposophical Society would serve. A new disappointment! This time the disappointment was due not to an error with regard to the awaited individuality, nor even with regard to the time of the beginning of his activity, but rather to an overestimation of the Anthroposophical Society on the part of its founder: thus nothing became of it.

Be that as it may, the idea and the expectation of the coming of the new Buddha and new Avatar lives at present both in the western world and in the orient. There is much confusion concerning this idea, above all among theosophists, but there are also those who see clearly here. Rudolf Steiner, for example, saw very clearly: of all that has been written and said in public, the most correct is what was said by Rudolf Steiner. He was on the right track, at least.

Now, in following the same track — that leading to the culminating point of the fusion of spirituality and intellectuality — we arrive at the following synopsis:

Since it is a question of the work of the fusion of revelation and knowledge, of spirituality and intellectuality, it is a matter throughout of the fusion of the Avatar principle and the Buddha principle. In other words, the Kalki-Avatar awaited by the Hindus and the Maitreya Buddha awaited by the Buddhists will manifest in a single personality. On the historical plane the Maitreya Buddha and the Kalki-Avatar will be one.

This means to say that the awaited Avatar "with the body of a giant and the head of a horse" and the expected Buddha who will be the "bringer of the good" will be one and the same personality. And this personality will signify the complete union of the most elevated humanism — the principle of the Buddhas — and the highest revelation — the principle of the Avatars — of a kind that both the spiritual world and the human world will speak and act simultaneously and hand-in-hand through him. In other words, the Buddha-Avatar to come will not only speak of the good, but he will speak + h e g o o d; he will not only teach the way of salvation, but he will advance the course of this way; he will not be solely a witness of the divine and spiritual world, but he will make human beings into authentic witnesses of this world; he will not simply explain the profound meaning of Revelation, but he will bring human beings themselves to attain to the illuminating experience of Revelation, of a kind that it will not be he who will win authority, but rather He who is "the true light that enlightens every man coming into the world" — Jesus Christ, the Word made Flesh, who is the Way, the Truth and the Life. The mission of the Buddha-Avatar to come will

therefore not be the foundation of a new religion, but rather that of bringing human beings to first hand experience of the source itself of all revelation ever received from above by mankind, as also of all essential truth ever conceived of by mankind. It will not be novelty to which he will aspire, but rather the conscious certainty of eternal truth.

The Buddha-Avatar Maitreya-Kalkin will represent the fusion of prayer and meditation, these two forms of spiritual activity being the motivating forces of spiritual Religion and spiritual Humanism. The apparent incompatibility of the state of consciousness represented by statues of the master of meditation, Gautama Buddha, plunged in meditation in the asana posture, and that of St. Francis of Assisi receiving the stigmata while kneeling in prayer — this apparent incompatibility, I say — will be surmounted by the Buddha-Avatar to come. The fire of prayer will unite with the limpid water of the peace of meditation; the alchemical marriage of the Sun and Moon, of fire and water, will take place in him.

The union of the principles of prayer and meditation which the future Buddha-Avatar will represent will be, in fact, the crowning of a long series of efforts aiming at this end through the course of the centuries — the result of a long preparation through the course of mankind's spiritual history. For not only was prayer introduced into the strictly meditative Indo-Tibetan Mahayana school of Buddhism — under the form of Lamaism — and into Hinduism under the form of Bhakti-Yoga, but also meditation was introduced to the West in the guise of complementing and helping the life of prayer in the spiritual practice of the great religious orders. St. Bonaventura, for example, introduced it into the Franciscan Order, St. Teresa and St. John of the Cross introduced it into the Carmelite Order, and St. Ignatius of Loyola, the founder of the Jesuit Order, was a master not only of prayer but also of meditation. One could say that this latter to a large extent prefigured the fusion of spirituality and intellectuality, of prayer and meditation, which is the mission of the future Buddha-Avatar. The calm warmth of complete certainty, due to the cooperation of human effort and revelation from above, which St. Ignatius possessed and which his disciples (of his spiritual exercises) attained — where meditation and prayer are united — make an impressive prefiguring of the Buddha-Avatar to come.

I am well aware that St. Ignatius does not enjoy unreserved admiration either among Protestants or among Catholics themselves, and that neither among the former nor among the latter are there many who have much sympathy for him. At best he has gained the cold respect of the more perceptive intellectuals of the two confessions. But with regard to popularity or unpopularity there is good reason to say that it will not be popularity or general acclaim which will characterize the work of the Buddha-Avatar to come, but rather the fusion of spirituality and intellectuality, no matter whether this pleases or not. Without doubt there will be more opposition than appreciation, for neither the partisans of pure faith nor those of pure knowledge will hesitate to object that it is a matter of dangerously effacing the line of demarcation between faith and science. Look at the controversy of our time surrounding the work of Pierre Teilhard de Chardin!

With respect to St. Ignatius of Loyola, it is not only his heroic effort to unite spirituality

and intellectuality which interests us — we who are engaged in meditating on the Tarot Arcanum "The Dolt" — but also, and above all, the fact that St. Ignatius began as a Fool in Spirit and that he succeeded in attaining to the wisdom of perfect equilibrium between the world of mystical revelations and the world of human tasks and actions. He learned and openly lived the lesson of Arcanum XXI of the Tarot!

Indeed, was it not as a Fool in Spirit (acting in the spirit of the Dolt of our Arcanum) when he "left on a bank (close to the place of embarkation at Barcelona) five or six pieces of silver obtained by begging in Barcelona, putting all his confidence, all his hope and all his assurance in God alone" before embarking on board a ship destined for Italy? (cf. "Monumenta historica Societatis Jesu, Scripta de Sancto Ignatio", vol. ii, Madrid, 1904). And compare the Ignatius of the time of his pilgrimage to the Holy Land with the Ignatius in Rome as the head of the Order, directing the very different activities at first of sixty, then of four hundred, and lastly of three thousand spiritual sons! And the step made by him — although contrary in direction to that made by Cyprian the mage — is again the putting into practice of the Tarot Arcanum "The Dolt". For this Arcanum is that of the "hygienic experience", so to say, of man placed as an intermediary between two worlds — the divine world and the human world. It is the Arcanum of crossing the threshold of these two worlds in two directions — from below above (which was the case with Cyprian) and to return (which was, in fact, the case with St. Ignatius). It is therefore the Arcanum of the transformation of the mental turmoil — the schizophrenia of two consciousnesses not in harmony with one another — into wisdom.

We have spoken here of the Buddha-Avatar to come, because he will be the guide in the transformation of potential schizophrenic madness into the wisdom of the harmony of the two worlds and of their experience. He will be the example and living model of realization of the Arcanum which occupies us. For this reason he is represented as a Buddha in canonical Buddhist art not in a meditation posture with crossed legs, but rather seated as a European — this latter posture symbolizing the synthesis of the principle of prayer and that of meditation. And for this reason, also, he is imagined in Indian "mythology" (as an Avatar) as a giant with the head of a horse, i.e. as a being with the human will of a giant and, at the same time, intellectuality placed completely in the service of revelation from above — the horse being the obedient servant of its rider. Thus, he represents in prodigious measure three activities of the human will: seeking, knocking and asking — conforming to the saying of the Master of all masters: Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you — and, at the same time, he will not put forward personal opinions or reasonable hypotheses; for his intellectuality — his "horse's head" — will be moved solely by revelation from above. Like the horse, it will be directed by the rider. Nothing arbitrary will issue forth.

This is the Arcanum at work on the historical plane. Concerning its application in the domain of the individual's inner life, it is analogous to the work of spiritual alchemy which operates on the historical plane. This means to say that the individual soul begins initially with the experience of the separation and opposition of the spiritual and intellectual elements within it, then advances

to — or resigns itself to — parallelism, i.e. a kind of "peaceful coexistence" of these two elements within it. Subsequently it arrives at cooperation between spirituality and intellectuality which, proving to be fruitful, eventually becomes the complete fusion of these two elements in a third element — the "philosopher's stone" of the spiritual alchemy of Hermeticism. The beginning of this final stage is announced by the fact that logic becomes transformed from formal logic (i.e. general and abstract logic) — passing through the intermediary stage of "organic logic" — into moral logic (i.e. material and essential logic). In order to illustrate the transformation of formal logic into organic logic and this latter into moral logic, let us take the example of the axiom of formal logic: "the part is less than the whole". It is an axiom because the notion itself of "part" signifies nothing other than a quantity less than that of the whole. This is evident, when it is a matter of quantities. But this axiom is no longer absolutely valid with respect to the Functions of a living organism. Here the part — and even a small part — can be as essential as the whole organism. The heart, for example, is only a small part of the body, but remove it from the body and the whole organism will cease to exist as a living organism. For the domain of organic functions it is therefore necessary to modify our axiom in the sense that "the part can be equal to the whole". But if we proceed from the organic world to the world of values, the moral world, we are obliged to modify the axiom still further. Here it should be said that "the part can be greater than the whole", because Caiaphas' reasoning that "it is expedient for you that one man should die for the people, that the whole nation should not perish" is right only with regard to the domain of quantities, but is false with regard to the domain of moral values. For this "one man" that he proposed to sacrifice in order to save the people was the very reason for the existence of this people: the Messiah. Moreover, history has shown that the measure taken on Caiaphas' counsel aiming at preventing military intervention by the Romans was in vain: the Romans came all the same in 70 A.D., destroying Jerusalem and the Temple of Jerusalem after having massacred its inhabitants, which was exactly what Caiaphas wanted to avoid....

Moral logic, in contrast to formal logic and organic logic, operates with values instead of notions of grammar, mathematics, or biological functions. Thus, if formal logic can go only so far towards the idea of God as to postulate the necessity of admitting a beginning in the chain of cause and effect — postulating a First Cause ("primus motor") — and if organic logic, that of functions, cannot come further than postulating in the order existing in the world the existence of God as the ordering principle — the "law of laws" of the world — moral logic comes to the postulate that God is the "value of values", that He is Love.

And, since hate and indifference are not creative, it is love which is the source, cause and motivation of the creation of the world. One does not create what one detests and one does not proceed to the creative act being moved by indifference, i.e. by lack of interest. God is, therefore, creative love — the creative Father of the visible and invisible world. Father, that is to say, he who gives being to created beings. And since being is his gift to beings, and not a temporary loan, he does not take back his gift — once given; beings created by the Father are therefore immortal. Immortality is thus a necessary conclusion of moral logic concerning the idea that God is Love.

And so on — until all the essential articles of Faith are established from the moral

postulates necessary to moral logic. What are initially postulates of moral logic are confirmed, amplified and deepened through spiritual experience which will not hesitate to come to the aid of thought, when head and heart are equally engaged. Because moral logic is the language of the spiritual world, and to make use of moral logic is to begin a dialogue with the spiritual world. For the latter does not remain mute and indifferent when addressed in its own language.

Moral logic, as we have stated, is the logic of head and heart united. It is therefore that which unites meditation and prayer.

Prayer — which asks, thanks, worships and blesses — is the radiation, the breath and the warmth of the awakened heart: expressed in formulas of the articulated word, in the wordless inner sighing of the soul and, lastly, in the silence, both outward and inward, of the breathing of the soul immersed in the element of divine respiration and breathing in unison with it. Prayer has, therefore, different aspects: a "magical" aspect, i.e. prayer in formulas; a "gnostic" aspect, when it becomes inexpressible inner sighing; and, lastly, a "mystical" aspect, when it becomes the silence of union with the Divine. Thus, it is never in vain and without effect. Even a prayer-formula pronounced rapidly in a detached and impersonal manner has a magical effect, because the sum-total of ardor put into this formula in the past — by believers, saints and angels — is evoked solely through the fact of pronouncing the prayer-formula. Every prayer-formula consecrated by use has a magical virtue, since it is collective: the voices of all those who have ever prayed it are evoked by it and join the voice of he who pronounces it with serious intention. This applies above all to the formulas of liturgical prayer. Each phrase of the Roman Catholic Mass or Greek Orthodox Liturgy, for example, is a formula of divine Sacred Magic. There is nothing astonishing about this, since the Mass and the Liturgy consist only of the prayers of prophets, saints and Jesus Christ himself. But what is truly astonishing is that there are — and always have been — esotericists (such as Fabre d'Olivet, for example) who improvise cults, prayer-formulas, new "mantrams", etc., as if something is gained through novelty! Perhaps they believe that the formulas taken from Holy Scripture or given by the saints are used up through usage and have lost their virtue? This would be a radical misunderstanding. Because usage does not at all deplete a prayer-formula, but rather, on the contrary, it adds to its virtue. For this reason it is also deplorable that certain Protestant churches have the custom of the minister or preacher improvising prayers in their divine service — probably believing that it is the personal which is the more effective and not the common and collective tradition.

One should know, dear Unknown Friend, that one never prays alone, i.e. that there are always others — above, or in the past on earth — who pray with you in the same sense, in the same spirit and even in the same words. In praying, you always represent a visible or invisible community together with you. If you pray for healing, you represent all the sick and all healers, and the community of sick people and healers then prays with you. For this reason the Lord's prayer is not addressed to "my Father in heaven", but rather to "our Father in heaven", and asks the Father to give us this day our daily bread, that he forgive us our trespasses, that he lead us not into temptation and that he deliver us from Evil. Thus, whatever the particular intention of the one who prays the Lord's prayer may be, it is in the name of the whole of mankind that he prays.

With respect to the prayer which is an inner, inexpressible sighing — which we have named

"gnostic" — the difference from "magical" prayer in formulas is a transformation of the psycho-physical breathing in prayer. Thus it can be made permanent — day and night, awake and asleep, without interruption, as long as respiration lasts. This type of prayer (which is practiced above all in the Christian Orient) has a virtue than is more than magical: it transforms man into a mirror of the spiritual and divine world. For this reason we have named it "gnostic" — gnostic experience being the reflection of the mystical experience.

Concerning mystical prayer properly said, i.e. the state of the humal soul united with the Divine, where it no longer has even its own breathing, but breathes in and through the breath of divine respiration alone, it is the profound silence of all soul faculties — intelligence, imagination, memory and will — which, for example, St. John of the Cross describes and explains in his works. It is the consummation of love between the soul and God.

Meditation, i.e. the gradual deepening of thought, also has its stages, which comprise pure and simple concentration on a subject, understanding the subject within the totality of relationships that it has with reality and, lastly, intuitive penetration into the very essence of the subject. Just as prayer leads to mystical union of the soul with the Divine, so does meditation lead to grasping a direct knowledge of eternal and immutable principles. René Guénon named this experience of the union of the particular intellect with the universal Intellect (the Nous of PLOTINUS and the Stoics) — as well as the doctrines which result from it — "metaphysical". He summarized his leading ideas on this "metaphysics" in a conference on "oriental metaphysics" which he gave at the Sorbonne in 1925 — which thesis one finds reproduced on pages 13 and 14 of Paul SÉDIR's book "Histoire et doctrine des rose-croix" (Paris, 1964):

"Metaphysics is knowledge par excellence. It is not natural knowledge, either with respect to its object or with respect to the faculties by which it is obtained. More particularly, it has nothing to do with the scientific and rational domain. It is not a matter of operating with abstractions but of taking knowledge directly from eternal and immutable principles.

Metaphysics is not human knowledge. Thus, it is not in so far as he is man that man can attain it; it is the grasping in effective consciousness of supra-individual states. The very principle of metaphysical realization is identification through knowledge — according to Aristotle's axiom: a being is all that he knows.

The most important means is concentration. Realization consists initially in the unlimited development of all possibilities contained virtually in the individual, then in finally going beyond the world of forms to a degree of universality which is that of pure being.

The final aim of metaphysical realization is the absolutely unconditioned state, free from all limitation. The liberated being is then truly in possession of the fullness of his possibilities. This is union with the supreme Principle.

True metaphysics cannot be determined in time; it is eternal. It is an order of knowledge reserved for an élite."

An élite, let us add with SÉDIR, which is composed of beings who are only intelligence. "And then (writes Sédir in the above-mentioned book), all existing manifestations of the Absolute are not there for the sake of being ignored; to abandon them because they encumber us, as the yogi (sic) or the arhat does, is not noble or Christian..." (op. cit. page 14)

Metaphysics as "direct knowledge of eternal and immutable principles" and as the realization of

"finally going beyond the world of forms to a degree of universality which is that of pure being" is only one of the applications of meditation, and is by no means the only one. There are still others.

Since Orientals aspire to deliverance by taking refuge in the abstract point of origin of all spatial forms, they therefore employ meditation to this end. However, Jewish esotericists — the Cabbalists — want to arrive at the worship and love of God that is most worthy of Him. This is why their meditative efforts aim at a deepening of the divine mysteries which are revealed in Scripture and in the Creation. The Zohar is an inexhaustible source of teaching concerning this school of meditation and its fruits.

Christian meditation, also, pursues the aim of deepening the two divine revelations: holy Scripture and the Creation, but it does so above all with a view to awakening a more complete consciousness and appreciation of Jesus Christ's work of Redemption. For this reason it culminates in the contemplation of the seven stages of the Passion: ~~the washing of the feet, the scourging, the crowning with the crown of thorns, the way of the cross, the crucifixion, the laying in the tomb, and the resurrection~~

The meditation of Christian Hermeticism — whose aim is to understand and advance the work of the alchemical transformation of the spirit, the soul, and matter, from the state of primordial purity before the Fall, to the state after the Fall, and from the latter to that of the reintegration of Salvation (the Fulfillment of Salvation) — proceeds, for example, from the seven "days" of the Creation according to Genesis to the seven stages of the Fall, then to the seven miracles of St. John's Gospel, and then to the seven sayings of Jesus concerning himself (I am the resurrection and the life; I am the light of the world; I am the good shepherd; I am the bread of life; I am the door; I am the way, the truth and the life; I am the true vine), in order to conclude with the seven "words" of Jesus Christ crucified and the seven stages of the Passion indicated above.

Meditation can thus serve as a means to attain diverse ends, but whatever its aim it is always the means to realization of a more and more intense awakening of the whole consciousness (and not only of intelligence) with respect to particular facts, ideas, ideals and, lastly, the reality of the human terrestrial and spiritual condition in general. It is also the means of awakening consciousness with respect to revelations from above. To meditate is to deepen; it is to go to the heart of things.

For this reason the practice of meditation entails the transformation of formal logic into organic logic and this latter into moral logic. The latter, in its turn is developed by going beyond comprehension, by contemplation of things which surpass understanding: mysteries which — not being unknowable — allow of an infinite knowledge that one can understand and know ever more deeply, without end. Having attained this contemplation of things surpassing actual understanding, meditation becomes prayer — just as prayer which attains the state of contemplation without words becomes meditation. And it is this "alchemical marriage" of prayer and meditation — of the sun and moon of the soul's inner heaven — which takes place in the soul of the human being who is in the process of realizing the Arcanum "The Dolt" — the Arcanum of the union of the revelation from above and human wisdom, while ~~avoiding madness~~ — the Arcanum of the formation of the "philosopher's stone", where the twofold certainty of revelation from above and human knowledge is concentrated.

The foregoing are some glimpses that arise in the soul of one who meditates on the Card of the Arcanum "The Dolt", representing a man walking, in the clothes of a buffoon, holding a bag and supporting himself with a staff, which he does not use to chase away the dog attacking him.

Other — and more profound — glimpses are kept in reserve for those who will deepen their meditation on this Arcanum further than is indicated here. I greet them and hope that

they may be able to make new light issue forth from their meditation on the Arcanum whose esoteric name is LOVE ! -

End of the ~~XXI~~st Meditation.

Meditation on the XXIIth Major Arcanum of the Tarot

"The World" ---

"Le Monde"

When he drew a circle on the face of the deep...
I was at work beside him,
And I was daily his delight,
Rejoicing before him always,
Rejoicing in his inhabited world,
And delighting in the sons of men.
(Proverbs viii, 27, 30, 31)

Lust - tiefer noch als Herzeleid!
Weh spricht: Vergeh!
Doch alle Lust will Ewigkeit -
Will tiefe, tiefe Ewigkeit!

(Joy - deeper yet than woe is she!
Saith woe: Hence, go!
Yet Joy would have Eternity -
Profound, profound Eternity!)

(Friedrich Nietzsche, "Thus Spake Zarathustra", trsl.
A. Tille, revised M.M. Bozman, Everyman Library,
1958, p. 285)

One truly lives only when one dances.
(Isadora Duncan)

Dear Unknown Friend,

The above quotations are a musical prelude to the XXIIth Major Arcanum of the Tarot "The World". The Card represents a naked woman in a garland dancing and holding a wand in the left hand and a philter in the right hand. She is wearing a scarf thrown lightly across her shoulder. In the four corners of the Card one sees the Angel and the Eagle above, and the Bull and the Lion below. The four sacred animals thus enclose the garland in which the naked dancer, with her flowing scarf, is dancing.

Thus, the first ideas which come to mind in looking at the Card are those of dance, of flowering, and of the four elements - which in the first place turn the mind towards such problems as the essence of movement, of growth and of the spontaneous wisdom that we call "instinct". The first impression of the Card is therefore as if the last Major Arcanum of the Tarot would suggest a conception of the world as rhythmic movement or dance of the female psyche, sustained by means of the orchestral accompaniment of the four primordial instincts, which gives the appearance of a rainbow of colors and forms - or, in other words, that the world is a work of art. This idea is portrayed in a most impressive way by Edward CARPENTER in his work "The World as a Work of Art". This is tantamount to the thesis that the world is fundamentally neither a mechanism, nor an organism, nor even a social community - neither a school on a grand scale

nor a pedagogical institution for living beings – but rather a work of divine art: at one and the same time a choreographic, musical, poetic, dramatic work of painting, sculpture and architecture.

Is this truly the last Arcanum of the twenty-two Major Arcana of the Tarot? Does the series of twenty-two spiritual exercises – each destined to teach how to find and employ a key to the mystery of the world – truly end with a meditation and an understanding of the world as a work of art?

The Card suggests it, but in order to arrive at certainty there is no other way than that of profound meditation. This is the only way that certainty can be attained.

Let us therefore follow the general suggestion that the context of the Card conveys.

The idea of the world as a work of art is implicit in all cosmogonies which explain the origin of the world through a creative act, or through a series of creative acts, as is the case in Moses' Genesis. Creation – whatever its mode may be – entails the demiurgic rearranging of pre-existing matter from a chaotic state into a cosmic state, where the transformation from primordial chaos into cosmos is intelligible only by analogy with the magical art or the magic of art. "In the beginning God (ELOHIM) created (– magical act) the heavens and the earth (= work of art)" – so begins the account of the creation of the world in Moses' Genesis. Can one conceive of another idea here than that of the act transforming the ideal into the real, the intelligible (i.e. of the realm of intelligence) into the sense perceptible? And is this transformation into objective reality of that which exists only in divine thought and will analogous to the act of artistic creation as well as to the magical act? Is the divine magic implicit in Moses' account of the Creation of the World one and the same as the divine art that is implicit therein?

Platonic philosophy, also, conceives of the visible world as the realization of the invisible world of archetypes or ideas. Thus, the Neoplatonist PLOTINUS says that the idea "Man" is pre-existing and realizes itself in each particular man:

"... when Man enters into human form there exists a particular man who, however, is still Man. From the one thing Man – man in the Idea – material man has come to constitute many individual men: the one identical thing is present in multiplicity, in multi-impression, so to speak, from the one seal." (PLOTINUS, *Ennead VI, v*, 6; trsl. S. MacKenna, "The Enneads", London, 1969, p. 536)

Here the metaphysics of magic and, at the same time, that of art are portrayed with admirable clarity! By means of the biological knowledge available in the first quarter of the ~~XX~~¹⁹th century, Edgar DACQUÉ, in "Leben als Symbol" ("Life as Symbol") reveals the nature of the "seal" spoken of by Plotinus ("the one identical thing is present in multiplicity, in multi-impression, from the one seal"). The following are two relevant quotations from "Leben als Symbol":

"Schopenhauer once said that things appear to the child so bathed in splendor and of such a paradisaical nature because they experience naively in each particular thing the idea of type (species). This splendor of inner reality is entirely lost for man who has attained to the maturity of rational thought, when he comes out of the "childlike state" of animated and living perception and is given over to laws of pure abstraction. Thus, each time we are in the state of experiencing the idea in form, we are – like the child – within Nature. Goethe was such a 'child'." (page 114)

"If, therefore, as I have tried to show all along, man is the archetype of the

evolutionary history of species and the center of living Nature... if the animal kingdom, as the ancients already knew, is man disintegrated — which we can now take in a realistic sense — then we have a solid basis for all totemism and animal cults that is well founded from the standpoint of natural science." (page 191) (Edgar Dacqué, "Leben als Symbol", Munich-Berlin, 1928, pp. 114, 191)

In other words, Edgar Dacqué — just like Pierre Teilhard de CHARDIN — sees the world with its animal, plant and mineral kingdoms as variations of a single theme — Man, who is the archetype of Nature in evolution. Man is therefore the "seal" spoken of by Plotinus, and the beings of Nature are partial imprints of him. Is not the world in evolution, following Dacqué, a work of art in creation where the idea — Man — becomes reality?

With respect to GOETHE, whom Dacqué cites as an example of one who perceived the archetypal world in particular phenomena, he conceived of the creative, artistic act as an integral part of the creative activity which works in Nature, where this activity becomes continued in man. For him, a flower which pushes forth from the soil, and a poem which "pushes forth" from the soil of the soul of the poet, are only two particular manifestations of the same creative magical-artistic force. He called this force "metamorphosis". This is why Goethe, throughout his whole life, occupied himself both with observing metamorphosis at work and with scientific and artistic works on metamorphosis. His writings on color, "Zur Farbenlehre" ("Theory of Colors"), are nothing other than a description and analysis of the metamorphosis of light; his work "Metamorphose der Pflanzen" ("The Metamorphosis of Plants") is what its title says; his fragment "Metamorphose der Tiere" ("The Metamorphosis of Animals") is again what its title says, and his master work "Faust" is nothing other than the metamorphosis of the human soul since the epoch of the Renaissance.....

To summarize, it must be admitted that everyone who believes that the invisible becomes visible in the creation and evolution of the world also believes that the creative act, where the idea is transformed into the objective reality of art (and magic), is analogous to what takes place in the formation and transformation of the world. He cannot think otherwise if he is not a materialist, i.e. if he does not bring his thinking to a halt already in the vestibule of the edifice of the intelligible. For the materialist proceeds like the reader of a manuscript who, instead of reading and understanding the thought of the author, occupies himself with the letters and syllables. He believes that the letters wrote themselves and combined themselves into syllables, being moved by mutual attraction, which, in its turn, is the effect of the chemical or molecular qualities of the ink as "matter" common to all the letters, and of which the letters and syllables are epiphenomena. It is not the materialistic method, but rather materialistic faith which I have in mind here.

Concerning the relationship between art and magic, Joséphin PÉLADAN — himself an artist and magician — said:

"With respect to geniuses, they are intuitive people who bring to expression supernatural laws with images; they attract an influx from beyond and they are in direct relationship with the occult.

Neither Dante, nor Shakespeare, nor Goethe carried out evocations, and all three understood the Occult; they were wisely content to create eternal images; and in this they were incomparable Mages. To create in the abstract, to create in the souls of men, vivifying reflections of the mystery — this is the great work." (Joséphin Péladan,

"Introduction aux sciences occultes", Paris, 1911; cf. E. Bertholet, "La pensée et les secrets du Sar Joséphin Péladan", vol. ii, Paris, 1952, p. 377)

Thus, artistic creation differs from the operation of ceremonial magic in that the latter is more inward than the former. With respect to sacred magic, the relationship between sacred art and sacred magic amounts to that between the Beautiful and the Good, i.e. to the relationship between colors and warmth of the same light.

The Beautiful is the Good which makes itself loved; the Good is the Beautiful which heals and vivifies.

But the good from which the beautiful is lost from sight hardens into principles and laws — it becomes pure duty; the beautiful which is detached from the good and loses it from sight becomes softened to pure enjoyment — stripped of obligation and responsibility. The hardening of the good into a moral code and the softening of the beautiful to pure pleasure is the result of the separation of the Good and the Beautiful — be it morally, in religion, or in art. It is thus that a legalistic moralism and a pure aestheticism of little depth has come into existence. This has, at the same time, also engendered corresponding human types: on the one hand the "stiff-as-a-peg" human type, who was at his height during the reign of Puritanism in England — this form of life and religion without joy and without art — as also in the shape of "Huguenot ennui" in a large part of France and Switzerland, and on the other hand the human type of the bearded "artist", of shabby appearance with a mop of tufted hair, and with licentious morals, who is now (1966) all over the place.

The ~~XXII~~nd Arcanum of the Tarot suggests the idea that the world is to be understood artistically rather than intellectually, since it is movement and rhythm (as the central figure is dancing). Does this Arcanum want to communicate this teaching only or does it, in the manner of the ~~XXI~~st Arcanum "The Dolt", also give a warning? In other words, has it also two aspects — a teaching aspect and a warning aspect? For if the Arcanum whose Card represents an itinerant fool brought to us its more profound name, i.e. "Love", cannot the Arcanum whose Card represents a naked dancer in a garland bring us to its second, hidden name — "Folly"?

We shall see if this is so after having deepened our meditation on the Arcanum "The World" far enough to be able to be in a position to see clearly both the profound beauty of the world and the danger of the beauty of the world. May our meditation therefore be sober, and may it not let either the Arcanum's teaching or the warning that it entails escape us!

I say sober meditation, but since it is a matter of meditation on the world as a work of art, instead of conceiving of it as a system of laws, do we not — in advance — condemn ourselves to sterility by renouncing the *élan* of intoxication? Has not Baudelaire, an artist of genius, bequeathed us intoxication as the sole, indispensable key for artistic creation and artistic creativity?

By posing this question we are here plunged fully into the Arcanum "The World" with its two aspects. For just as there is human Art and art, so also there is cosmic, divine, creative Art and the cosmic art of mirages. And just as there are ecstasies and illuminations from the Holy Spirit, so there are intoxications from the spirit of mirage — which is named the "false Holy Spirit" in Christian Hermeticism. Here is a criterion for distinguishing them: if you seek for the

joy of artistic creation, spiritual illumination and mystical experience, you will inevitably more and more approach the sphere of the spirit of mirage and become more and more accessible to it; if you seek for truth through artistic creation, spiritual illumination and mystical experience, you will then approach the sphere of the Holy Spirit, and you will open yourself more and more to the Holy Spirit. The revelations of truth issuing from the Holy Spirit bring with them joy and consolation (consolatory spirit – the Paraclete), but are only followed by the joy which results from the revealed truth (spirit of truth – τὸ πνεῦμα τῆς ἀληθείας – spiritus veritatis; cf. John xvi, 13), while the revelations that we have called "mirages" follow the joy – they are born from the joy. (A mirage is not the same thing as a pure and simple illusion – a mirage being a "floating" reflection of a reality – but it is "floating", i.e. outside of the context of objective reality with its moral, causal, temporal and spatial dimensions.)

The sobriety that we propose to maintain in this meditation on the Arcanum "The World" is therefore in no way a program of dryness (although dryness is better than being swept away by the current of the pursuit of the enjoyment of "creative productivity" as such!), but rather consciousness of the necessity of applying the above-mentioned criterion to meditation on the Arcanum in question: the necessity of keeping away from the spirit of mirage by means of Faithfulness to the vows of chastity, poverty and obedience – these vows being the sole means of avoiding the dangers of the sphere of the spirit of mirage.

The joy which results from truth and the belief which results from joy – here is the key which opens the door to understanding the Arcanum of the world as a work of art. For it is this Arcanum which will reveal the world to us as a work of divine creative art, i.e. the world of Wisdom "who was at work beside Him... rejoicing before him always" (Proverbs viii, 27-31), and it is this Arcanum again which will reveal the world to us as a work of art of deceptive mirage, i.e. the world of Maya, the great Illusion, who plays her game (Lila) unceasingly – or, in other words, the world which reveals God by manifesting him, and the world which hides him by covering him.

But whether it is a matter of a revelatory world or of a deceptive world, whether it is a matter of the world seen in the light of the sphere of the Spirit of Truth or of the sphere of the spirit of mirage, it is joy, a twofold joy, which plays the key role here.

What is this joy? What is it in its deeper sense?

Seen in the light of the Arcanum "The World" – the Arcanum of rhythmic movement or dance – joy is the harmony of rhythms, while suffering is their disharmony. The pleasure that one experiences in winter when one is seated close to a fire is only the restoration of an accord between the body's rhythm and the rhythm of the air – that which we call "temperature". The joy that friendship gives is the harmony between the psychic and mental rhythms of two or more people. The joy of good conscience is the accord between the moral rhythms of the lower self and the higher self. The beatitude promising those who have a pure heart that they will "see God" signifies the accordance of their basic rhythm with the divine rhythm. Joy is therefore the state of harmony of inner rhythm with outer rhythm, of rhythm below with that from above, and, lastly, of the rhythm of created being with divine rhythm.

Now, the whole world is the accordance of innumerable rhythms. For its life is based on

the preponderance of the accordance of particular rhythms, and not on their discordance. Thus life is basically joy.

It is therefore not without reason that the Septuagint – the Greek version of the Bible from the third century B.C. – renders the 24th verse of the IIIrd chapter of Genesis as follows: "And the Lord God sent him (Adam) forth out of the garden of delight to cultivate the ground out of which he was taken" (Καὶ ἐξάπεσται αὐτὸν Κύριος ὁ Θεὸς ἐκ τοῦ παραδείσου τῆς τρυφῆς ἐργάζεσθαι τὴν γῆν ἐξ ἧς ἐλήφθη). This version is taken over by the Vulgate (23rd verse) – "Et emisit eum Dominus Deus de paradiso voluptatis, ut operaretur terram de qua sumptus est" (So the Lord God drove him out from that garden of delight, to cultivate the ground from which he came" – Liber Genesis iii, 23) – while the Hebrew Bible says only "Y H V H Elahim sent him forth from the garden of Eden, to till the ground (a d a m a h) from which he was taken (Genesis iii, 23). The translators of the Bible from the third century B.C., in translating the Hebraic term "g a n - e d e n" (גֶּן-עֵדֶן) by "garden of delight", were thereby advancing the thesis that the primordial state of man and Nature was joy – that the world, in so far as it is a divine creation, is the kingdom of joy. It was only after the Fall that suffering became added to joy.

This traditional conception is well supported both by logic and experience. Indeed, can one imagine a world in perpetual movement – living and ensouled – deprived of all vital élan, all satisfaction, all joie de vivre ("joy of life")? Does not the very idea of movement – biological, psychic or intellectual, it does not matter – presuppose an affirmative impulse, a conscious or unconscious "yes", self-willed or instinctive, at the basis of all movement that is not purely mechanical? A lot is said in biology and psychology about the instinct of self-preservation, but what is this instinct if not the affirmation of existence – the manifestation of joie de vivre? If this were not so, universal weariness and disgust would have long ago put an end to all life.

Even the most austere asceticism bears witness in favor of this joie de vivre, for it wants to purify the mixture following the Fall: it aspires to the primordial and real joy of being. The ideal of Buddhism and Yoga – deliverance from terrestrial life – in the last analysis only affirms being, by commending the final surpassing of the world of forms to the degree of universality which is that of pure being. And the state of pure being – not of nothingness – is appraised in Yoga as beatitude or blessedness (ananda) by postulating the equation: S a + (being) = C h i + (consciousness) = Ananda (blessedness). With respect to the Buddhistic Nirvana, this is the state of complete absence of the suffering entailed by earthly incarnation. If Nirvana signified "void" pure and simple, and not the blessedness of pure being, no one – including the Buddha himself – would be able to find in himself the considerable energy demanded by the moral and intellectual effort on the way which leads to Nirvana: in order to make this effort, one has to want – and one cannot want the void, i.e. that where there is nothing to want. Complete suicide? No, since suicide is an act of despair, while Nirvana is the hope of the blissfulness of peace which one is able – or believes oneself to be able – to attain after having travelled a long path of discipline, renunciation and meditation. Do we not pray,

we Christians, also, for the souls of the departed: "requiem aeternam dona eis, Domine" ("grant them eternal rest, O Lord")? And "requiescant in pace" ("may they rest in peace")? Thus, Buddhists want nothing other than this "requies aeterna" ("eternal rest") that they call "Nirvana". There remains, lastly, the question of suicide. One says of some such person that he blew his brains out because he did not want to live any longer. Is it true that he did not want to live? Or, rather, did he commit suicide because he wanted to live otherwise? Because he did not believe that he could change his life?

At the root of the depression and despair which lead to suicide, the element of dissatisfaction is to be found, i.e. the desire and assertion for another form of life or another way of living. One is not dissatisfied if one does not want anything. One does not despair if one does not hope for anything. One does not kill oneself if one does not take life seriously. All dissatisfaction presupposes the affirmation of an imagined happiness. All despair presupposes a virtual hope.

Thus, all suicide presupposes the passionate affirmation of some value in life: love, glory, honor, health, happiness....

Even in the fallen world, in the world which preserves only reflections of its primordial state, which was that of unblemished joy — the state of the "garden planted by God" — even in our fallen world, of which Schopenhauer said that the sum total of suffering far exceeds that of joy, even in this world, I say, it is the joy of life which moves it. Even if

Schopenhauer was right that the quantity of suffering here exceeds that of joy, the quality of joy, although it is rarer and although it may be less long-lasting than suffering, is of a nature to make its memory be cherished, to keep it in memory, to make it awaken hope, in a word, to make it move the world. "Joy is more profound than suffering; suffering says: depart. But all joy would have eternity — would have profound, profound eternity" —

(Die Lust ist tiefer als Herzeleid!

Weh spricht: Vergeh!

Doch alle Lust will Ewigkeit —

Will tiefe, tiefe Ewigkeit! ...) — says Nietzsche in his "Thus Spake

Zarathustra". He is right: the sources of joy are deeper than those of suffering. They still spring from the river which flowed out of Eden "to water the garden". Joy is more ancient than suffering, and the world of joy preceded the world of suffering: Paradise was before the world of the struggle for existence and the survival of the fittest. Just as life precedes death, so does joy precede suffering.

This is why King Solomon in the book of Proverbs speaks of joyous wisdom — a theme which was taken up twenty-eight centuries later by Nietzsche, who advanced the thesis of joyous science (die fröhliche Wissenschaft) contrasted to the spirit of heaviness (Geist der Schwere), i.e., the gravity of the science of his day and our day. This joyous wisdom says of herself:

"Before his works of old I was set up from everlasting, from the beginning, or ever the earth was. When he established the heavens, I was there, when he drew a circle on the face of the deep, when he made firm the skies above, when he established

the fountains of the deep, when he assigned to the sea its limits, so that the waters might not transgress his command, when he marked out the foundations of the earth, then I was at work beside him, and I was daily his delight, rejoicing before him always, rejoicing in his inhabited world and delighting in the sons of men".
(Proverbs viii, 25-31)

This text portrays not only the artistic spirit which held sway at the dawn of the world, not only the joy of creation, but also the idea that joy is the accord of rhythms. Indeed, Wisdom (Sophia, Chokmah) "was at work beside the Creator, and was daily his delight", which means to say that there was divine joy or accord between the rhythms of the Creator and of Wisdom "rejoicing before him always". And Wisdom "delighted in the sons of men", i.e. the human beings whose rhythm accorded with that of Wisdom "were her delight", just as she herself "was the delight" of the Creator by working in harmony with Him.

There is still room to note that part of the above-quoted text — namely "rejoicing before him always, rejoicing in his inhabited world" — is found represented on the card of the arcanum "The World" of a Tarot printed at Paris in 1500, the existence of which was pointed out by Oswald WIRTH (in "Le Tarot des imagiers du Moyen Âge", Paris, 1927). Here "The World" is represented by a globe, analogous to that held in the left hand of the Emperor (Arcanum IV); above this globe of the world an entirely naked woman is dancing, who is holding up a huge curtain in her right hand, the extremity of which she gathers together in her left hand. "This — says Oswald WIRTH — is Truth manifesting itself unreservedly, by drawing aside the veil of appearances in order to communicate the secret of the essence of things" (ibid, p. 221).

This variant of the Tarot evidently represents Wisdom "rejoicing before him always, rejoicing in his inhabited world".

Joy is the accordance of rhythms. Solomon speaks of the primordial joy which is the accordance of divine creative rhythms and the artistic creations of Wisdom. But he speaks also of another joy — that of accordance with the rhythm of folly:

"Folly is a noisy woman,
Wanton and without shame.
She sits at the door of her house,
She takes a seat on the high places of the town,
Calling to those who pass by,
Who are going straight on their way:
Whoever is simple, let him turn in here!
And to him who is without sense she says:
Stolen water is sweet,
And bread eaten in secret is pleasant!
But he does not know that those who go in there perish
And that her guests are in the depths of Sheol (the valley of the dead)" (Proverbs ix,
13-18)

The Septuagint adds to the last verse:

"But hasten away, delay not in the place, neither fix thine eye upon her: for thus shalt thou go through strange water; but thou shouldst abstain from strange water (ἀπὸ δὲ ὕδατος ἀλλοτρίου ἀπόσχου), and drink not of a strange Fountain, that thou mayest live long, and years of life may be added to thee".

There is therefore, the joy of Wisdom and the joy of intoxication — called "strange water" in the text of the Septuagint. The former springs from Wisdom, while the latter produces a false wisdom which consists of mirages. For a sphere of mirages exists in the invisible world, which constitutes the principal trap for esotericists, gnostics and mystics — for all those who are seeking authentic spiritual experience. Rudolf STEINER named it the "belt of lies" (Lügendürtel), and in traditional Christian Hermeticism it is called the "sphere of the False Holy Spirit". This sphere (or belt) is closer to that of ordinary consciousness — so-called "ego-consciousness" — than the "sphere of the Holy Spirit", where saints sojourn and from whence they act on human terrestrial consciousness. Thus in order to rise to the sphere of the Saints and the celestial hierarchies, one has first to "traverse", i.e. to refuse to react to its attraction, the "sphere of the False Holy Spirit". It is to the disciple "without sense" that the above-quoted text of the Septuagint is addressed: "delay not in the place, neither fix thine eye upon her: for thus shalt thou go through strange water; but thou shouldst abstain from strange water!" (Proverbs ix, 18 in "The Septuagint Version of the Old Testament"; trsl. L.C.L. Brenton, London, 1844, p. 653). Similarly, it is to the disciple "without sense" that the False Holy Spirit, the spirit of "folly", addresses herself by saying:

"Stolen water is sweet,
And bread eaten in secret is pleasant!"

The lure of the sphere of mirages, following the Book of Proverbs, is therefore "stolen water", i.e. the mobile element which flows and sweeps consciousness away in a delicious current of easily won illuminations and inspirations without consciousness having to make the moral effort which is summarized in the three words: cross, prayer and penitence. Here consciousness finds itself in a state of flight and freedom which dispenses with all law, with no responsibility of rendering account to anyone at all about anything at all — as if the Cross did not exist — receiving illuminations gratis, that it has not prayed for, free from all memory of sin, free of all remorse and all responsibility for sins and errors of the past, as if sin and error were trifles hardly worth remembering. Filled with joy, savoring the creative élan, consciousness gives itself unreservedly to visionary and inspired speculation, where every image and every thought which are presented to it appear to be revelations from above, imprints of seals of superhuman wisdom... This "stolen water" is all the more dangerous because it inundates the soul with floods of psychic energy, which is an entirely new experience — the door to the belief that it is a matter of supernatural interference. On the other hand, the illuminations that these floods convey tally with the most intimate inclinations and desires of the soul, which redouble their convincing force and their hold on it.

It is thus that false prophets and messiahs arise. It is thus also that there were those

illuminations in certain gnostic sects which resulted from immoral practices. For example, the following is the scene painted by Epiphanius - himself a witness of (and probably also a participant in) the gatherings of the Barbeliot sect - who recounts what he saw because he reckoned it impossible to keep silence:

" They have their wives in common, and when someone comes to them who knows nothing of their teaching, the men have towards the women, and the women towards the men, a sign of recognition whereby they determine whether the newcomer belongs to their sect. The sign is given as they are shaking hands: as they touch, they make a kind of tickling on the surface of the palm of the hand. After they have recognized one another, they set about supper right away. They put on the table a sumptuous repast - eating meat and drinking wine even if they are poor. When they have dined together thus and, as it were, are "brimming at the veins" with energy, they then get down to business. Each man separates himself from his wife, saying to her: "Stand up and fulfill the love-feast (agape) with thy brother"... Nevertheless, I shall not shy away from saying what they are not shy of doing, so that - with due consideration for the reader - I shall arouse a shudder with each obscene act perpetrated by them. After they have had intercourse, not satisfied with the depravity of their fornication, they elevate their disgrace towards heaven. Each man and woman takes the man's ejaculation in their hands. Then, stepping forward and directing themselves towards heaven with this filth in their hands, they pray, as so-called "Stratotics" and "Gnostics", offering to the Father of All what they have in their hands, with the words: "We bring to thee this offering, the body of Christ"... (etc., then follows a description of their communion)" (Hans Leisegang, "Die Gnosis", Leipzig, 1924, pp.190-191)

It was thus, also, that meetings of the Russian "Khlysty" sect ("flagellants") of the XIXth century sometimes finished, after the "descent of the Holy Spirit", through orgies of free love resulting from the freedom communicated by the "Holy Spirit".

It was also thanks to revelations from the sphere of mirages that, for example, many families of Estonian peasants in the XIXth century sold off their goods in order to go to a place on the elevated side of the Baltic sea, to Lasnamägi (Laksberg), so as to wait there for the arrival of a "white boat" - predicted by their prophetically inspired leaders - which was to have taken them to a land of freedom, where there would be neither barons nor taxes.

Lastly, it was thus that the medicine men of a number of tribes of Red Indians in North America, exasperated by the disappearance of herds of bison in the last quarter of the past century, had a revelation of a new magical cult - the "bison dance" - the practice of which would make the herds of bison reappear in the prairies, as it would also make the white man withdraw from the hereditary hunting terrain of the Red Indians... It was only after the bloody intervention of the United States army that the magical cult came to an end.

Intellectual hallucinations of still greater significance have, in our century, had their hold on entire peoples. It is not necessary to read Louis PAUWELS and Jacques BERGIER's book "The Dawn of Magic" (trsl. R. Myers, London, 1963) to understand that Hitler's Nazi adventure was due to a dynamism released through an intellectual hallucination of prodigious power - it suffices

to know the facts of contemporary history to which we have been witness.

Another example of the semi-magical hold of an intellectual hallucination over whole peoples in our times is given by Marxism-Leninism-Stalinism-Maoism. For the intellectual system and principles underlying this movement are as at variance with world reality as was the "myth of the twentieth century" of Nazi Germany. The Marxist intellectual mirage paints a scene of the world and human history where the spirit is only a kind of "exhalation" — in the guise of ideologies, religions and moral codes — issuing forth from material things and interests. The spirit is only an epiphenomenal superstructure upon biological and economic factors, produced and fashioned by them.

The success of Marxism-Leninism — apart from its appeal to feelings of resentment and indignation of the disinherited classes — is due to the putting to work of a prodigious quantity of psychic energy instilled into the masses of militants as a consequence of contact with the "sphere of the False Holy Spirit", inspired by some leading inspired prophets. It is the sphere of mirages which explains not only the semi-magical hold of Bolshevism on the masses but also its doctrines. This latter is the offspring of two different experiences: the experience of the sphere of mirages and that of economic material realities. The first experience engenders the fundamental dogma of Marxism-Leninism that the spirit — with ideologies, religions and moral codes as its functions — is only a projection of human interests and ambitions expressing the will to power; which is true if the experience of spiritual life goes no further than the sphere of mirages, if it stops at this sphere, if it does not arrive at the sphere of the Holy Spirit, i.e. that of the saints and angelic hierarchies. Thus it has happened that the authors of Marxist-Leninist doctrine have discovered the reality of the sphere of mirages as an almost inexhaustible source of psychic energy on the one hand, and as an immense fabric of superstructure, on the other hand, where all earthly interest receives its ideological, religious and moral clothing. Now, purely earthly interests and aspirations amount to the will to power, which is the basis of the struggle for existence and the survival of the fittest in the general evolution of the species presented by Charles Darwin. On the other hand, power in the domain of human terrestrial life amounts to wealth, i.e. to control of production and enjoyment of the fruits of production; thus it amounts to control of the means of production. Now add to these conclusions drawn from experience of the sphere of mirages those drawn from experience of the earthly economic domain — with its inequality in the control of production and its inequality in the enjoyment of the fruits of production — and you arrive inevitably at the second fundamental dogma of Marxism-Leninism, namely that the means of production should belong to the whole community or society and not to individuals or groups of individuals. All other propositions of Marxist-Leninist doctrine — such as the social revolution, the dictatorship of the proletariat, the classless society, the decline of the state, etc. — follow from these two fundamental dogmas, founded on the interweaving of experience of the sphere of mirages and experience of the economic domain seen as the field of the struggle for existence and the survival of the fittest, the struggle between exploiters and the exploited.

With respect to the "myth of the twentieth century" of Nazi Germany, it also owed its hold on the masses as well as the dogmas of its doctrine to the influx of energy from, and to the illuminating effect of, the sphere of mirages. This time it was a matter not of the economic life, but rather of biological life — seen in the light emanated from the sphere of mirages. The factors of heredity and those of "blood" in Nazi doctrine took the place of the economic factors in Marxist-Leninist doctrine and differentiate it from the latter. The two doctrines have in common that it is the will to

power — of classes in the one, and of races in the other — which move and must move human history.

Now, the Nazi mirage dissipated suddenly as a consequence of the hard experience of the reality of complete military defeat. With respect to the Marxist-Leninist mirage, it is dissipating little by little as a consequence of the hard and sobering experience of economic reality and the reality of human nature. "Revisionism", after having rejected Stalinism, is at work, and will not allow itself to be halted any more.

The mirages dissipate, but at what a price.

The sphere of mirages or the "sphere of the false Holy Spirit" is not only a thesis of the doctrine of Hermeticism, but is also the latter's trial and danger. Occultists, magicians, gnostics and mystics are its victims (or should I say — dupes?) no less often than nations or than the authors and leaders of social and political movements. We have already cited the case of the moral aberration of the Barbeliot gnostics in Egypt, and we mentioned that of the "Khlysty" sect in Russia, nearer to our time. These cases could be banished from your thoughts, dear Unknown Friend, as of little relevance, since they relate to ancient and more recent sects and not to esotericists of an independent spirit, having as their slogan "neither Loyola, nor Voltaire" (Papus). It is nevertheless a fact that one can observe here and there that independent spirits — concerned about their freedom, and rejecting all submission to an authority external to their own conscience — that these spirits end up by becoming sectarian esotericists, with their own revelations and their own personal illuminations. As they are lacking the fruits of a disciplined training, and as there is no one of authority to whom they can turn at the times of danger which spiritual experience holds in store for them, they easily fall prey to the lures of the sphere of mirages, against which Solomon cautions us in the above-quoted passage from the Book of Proverbs. What can one say? Mankind is a unity and one person's experience is meant to help and serve others. One cannot dispense with the experience of others, i.e. with authority, if one wants to avoid the traps set along the way of spiritual experience. Truth to tell, the principal reason as to why occultism is "occult" and esotericism is "esoteric", i.e. demanding protection through secrecy, is the concern to protect "free spirits" above all against the dangers of enslavement through "inflation", as Carl Gustav JUNG called it, which is an aspect of the sphere of mirages. On the other hand, the general reserve and refusal to accept occultism, esotericism, gnosis and mysticism — not to mention magic — that is manifested by the public opinion of all times, is due to the same reason. The sphere of mirages has in the past played too much of a role here, and has sown a profound mistrust in the conservative opinion of the public. The sober public does not want illusions — it has had enough of them.

Thus, it is the playing in of the sphere of mirages which is the historical cause of the veil of secrecy. By this means esotericism protects, on the one hand, audacious neophytes; just as, on the other hand, the exoteric public protects itself — through mistrust — against the danger of becoming engaged in the play of the sphere of mirages. For the way of esotericism — the way of personal and authentic spiritual experience — necessarily entails confronting the reality of the sphere of mirages or the "sphere of the false Holy Spirit".

This is why the mystics of eastern Christianity do not tire of warning beginners of the danger that they call "seductive illumination" ("prelestnoye prosvetshcheniye" — in Russian) and insist upon the nakedness of spiritual experience, i.e. on experience of the spiritual world stripped of all form, all color, all sound and all intellectuality. The intuition alone of divine love with its effect on moral consciousness is — they teach — the sole experience to which one should aspire.

LADYZHENDSKY - in his book "Vnoutrenny svet" ("The Inner Light"), published at St. Petersburg in 1915 or 1916 - gave a well-documented exposition of the doctrine of orthodox mystics concerning true and false illumination. There he reproaches the mystics of western Christianity for their doctrine (namely that of admitting, under certain conditions, visions and illuminations of an intellectual nature), i.e. for not rejecting visions and illuminations from the outset.

Thus, the mystics of eastern Christianity are so impressed by the reality and the danger of the sphere of mirages that they prefer to renounce all spiritual experience of a visionary or intellectual nature, whatever it may be, rather than risk the danger of confrontation with the reality of this sphere. With respect to the mystics of western Christianity, they are also conscious of the reality of this sphere and its dangers, but they do not reject outright all vision and intellectual illumination. Their experience accumulated under the supervision of the religious orders (there are no religious orders in the East) and that of the hierarchical and centralized Church (in the East there is no directing centre which is in a position to accumulate and validate the experience of hundreds - or even thousands - of years of the spiritual life of Christian mankind) allows them to derive criteria needed to distinguish whether or not private revelations stem from the sphere of the Holy Spirit, i.e. from the sphere of the saints and the celestial hierarchies. These criteria amount to the strict observation of the vows of obedience, poverty and chastity, according to their letter and according to their spirit.

The chaste mind seeks the truth and not the joy of revelation of the truth, just as chaste love seeks union with the loved one and not the carnal pleasure of union. The chaste mind is therefore sober; it does not let itself be swept away by the "stolen water which is sweet", i.e. by the intoxication arising from the ready afflux - gratis - of floods of illuminations, concerning which Solomon warns us in the Book of Proverbs. The poor mind refuses to drink the "stolen water", since it seeks only what is essential to the life of the body, the life of the soul and the life of the spirit. It does not seek the superfluous - even if it is spiritual - and will not accept the invitation to take part in the orgy of spiritual illuminations that the sphere of mirages offers it. The obedient mind has an awake and cultivated sense of obedience, i.e. the spiritual hearing of the will, which renders it capable of recognizing the voice of truth and distinguishing it from other voices. It is to this spiritual hearing, developed by obedience, that the Gospel of St. John refers in the following passage:-

"He who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber; but he who enters by the door is the shepherd of the sheep. To him the gatekeeper opens; the sheep hear his voice, and he calls his own sheep by name and leads them out. When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers." (John x, 1-5)

True obedience is not at all the subjugation of the will to another will, but rather the moral clairaudience of the will - the faculty of knowing and recognizing the voice of truth. And it is this which renders the soul inaccessible to the lure of the sphere of mirages. Although no practicing esotericist is sheltered from the sphere of mirages, he who has made the vows of obedience, poverty and chastity an affair of the heart will come out victorious from the confrontation with this sphere. If St. ANTHONY said radically, "No salvation without temptation," one could add: "No temptation vanquished without the three vows."

Unfortunately, it is a fact that esotericists, in contrast to monks and nuns, tend as a general rule to make little of the vows of obedience, poverty and chastity. They seem to have made their

fundamental attitude scientific, where one relies on intelligence alone. The result of this is often — very often — a game of intellectual fireworks which, in contrast to the sun, does not illumine, does not warm and does not vivify.

But, however, it is not sterility alone which is the principal danger of intellectual flight at the expense of moral and spiritual progress; it is, above all, the reality of the sphere of mirages. For the latter is always ready to supply not only visions but also intellectual illuminations and intellectual mirages. Thus it happens that the sphere of mirages enters into play and paints dazzling intellectual scenes for the mind that is forgetful of the necessity of the vows of obedience, poverty and chastity. Dazzled by the richness of the glimpses and the artistic breadth of the intellectual edifice which is presented to his eyes, such a mind accepts it, believing himself to have been favored by revelation from above.

What renders such an intellectual mirage all the more dangerous is that it is not, as a general rule, purely and simply a delusion or illusion. It is a mixture of truth and illusion, mixed in an inextricable way. The true serves to prop up the false and the false seems to lend the true a new splendor. It is therefore a mirage and not pure illusion, which would be easier to perceive. And as it is a matter of an alloy of the true and the false, the true appears here in the light of the false. Ideas which are true in themselves, as a consequence of their association with false ideas, acquire here a falsified meaning. It is a net woven from the true and the false which lays hold of the befuddled soul.

The sphere of mirages is also constantly at work to re-shuffle facts relating to former lives and karmic relationships. For example, it can evoke a series of subjective reminiscences or scenes from a distant past which, being a mixture of the true and the false, can completely disorientate the beneficiary — or rather the victim — of these revelations. For from this there result tasks and missions to accomplish in the present life which have only little — or even nothing — to do with the true tasks of this life. Mirages are above all frequent in the case of relationships between persons of the opposite sex who feel drawn to one another. It then often happens that the qualities, and even the identity, of one soul are projected upon another. Many a Tristan thinks he recognizes his Isolde in a simple maid, just as many an Elsa of Brabant sees her Lohengrin in a gallant.

The conclusion which asserts itself from all that we have said above concerning the sphere of mirages is that practical esotericism demands at least the same prudence as exact science, but the prudence that it demands is of a nature that is not only intellectual but also, and above all, moral. In fact, it encompasses the whole human being with his faculties of reasoning, imagination and will. It is therefore a matter of being prudent.

For this reason the rule of every serious esotericist should be to be silent — often for a length of years — concerning every new illumination or inspiration that he has, so as to give it the necessary time to mature, i.e. to acquire that certainty which results from its accordance with moral consciousness, moral logic, the totality of spiritual and ordinary personal experience — and that of friends and spiritual guides of the past and present — as also with divine Revelation, whose eternal dogmas are guiding constellations in the intellectual and moral heaven. And it will be only after having arrived at such an accordance that a personal illumination or inspiration can be considered communicable and presentable.

This applies not only to esotericists but also to artists. The latter — above all those who hold to the principle of "art for the sake of art" — are, as a general rule, playthings of the sphere of mirages. While keeping to the dogma of autonomy and independence of truth and morality

in the domain of art, they fall easy prey to the doings of the sphere of mirages to such a point that they even identify this sphere with the very source of their inspiration. For if one hardly concerns oneself with the "what" and seeks only the "how" of artistic creation, one will certainly end up by giving oneself up to illuminations and inspirations from the sphere of mirages — the sphere par excellence of so-called creative imagination, withdrawn from moral control.

This state of things was well understood by certain particularly artistic spirits. For example: Goethe, who wrote *Faust* over a period of sixty years, not only wanted to brush aside the sphere of mirages from his work but also to bring to the light of day in *Faust* the reality and mechanism of the action of this sphere. For him, art was not purely and simply a product of the play of the imagination, but rather a continuation in the subjective domain of the creative work which Nature carries out in the objective domain. He insisted on directed imagination — "exact imagination" ("exakte Phantasie") — for artistic creation as well as for knowledge.

But the principles of Goethe's method are brushed aside by classing them in the category of "literary classicism", i.e. by making them a question of literary taste instead of seeing and recognizing here an appeal to the conscience of the artist to stop drawing his inspirations from the sphere of mirages — at such a cost that the single work — *Faust* — could demand sixty years of work! Artists, like esotericists, are obliged to make their works pass the trial of time, so that the poisonous plants from the sphere of mirages can be uprooted, and there remains only the wheat, pure and ripe. —

Thus there exists sacred art, which is distinguished from profane art, just as sacred magic is to be distinguished from profane magic and sorcery.

"Every sacred art is therefore founded on a science of forms, or in other words, on the symbolism inherent in forms. It must be borne in mind that a symbol is not merely a conventional sign. It manifests its archetype by virtue of a definite ontological law... a symbol is in a certain sense that to which it gives expression. For this very reason traditional symbolism is never without beauty: according to the spiritual view of the world, the beauty of an object is nothing but the transparency of its existential envelopes; an art worthy of the name is beautiful because it is true."

— says Titus BURCKHARDT in the introduction to his work "Sacred Art in East and West" (trsl. Lord Northbourne, London, 1967, p.8)

Sacred art is therefore founded upon a science of forms and not upon subjective creative artistic élan or upon the subject as such.

"When historians of art apply the term "sacred art" to any and every work that has a religious subject, they are forgetting that art is essentially form. An art cannot properly be called "sacred" solely on the grounds that its subjects originate in a spiritual truth; its formal language also must bear witness to a similar origin. Such is by no means the case with a religious art like that of the Renaissance or of the Baroque period, which is in no way distinct, so far as style is concerned, from the fundamentally profane art of that era; neither the subjects which it borrows, in a wholly exterior and as it were literary manner, from religion, nor the devotional feelings with which it is permeated in appropriate cases, nor even the nobility of soul which sometimes finds expression in it, suffice to confer on it a sacred character. No art merits that epithet unless its forms themselves reflect the spiritual vision characteristic of a particular religion" (p.7)

" The doctrine common to traditional civilizations prescribes that sacred art must imitate the Divine Art, but it must be clearly understood that this in no way implies that the complete Divine creation, the world such as we see it, should be copied, for such would be pure pretension; a literal "naturalism" is foreign to sacred art. What must be copied is the way in which the Divine Spirit works. Its laws must be transposed into the restricted domain in which man works as man, that is to say, into artisanship." (p.10) (Titus Burckhardt, "Sacred Art in East and West"; trsl. Lord Northbourne, London, 1967, pp.7,10)

It remains only to add to what Titus Burckhardt says that the transposition of the way in which the divine Spirit works in the domain of human artisanship presupposes the three traditional vows of chastity, poverty and obedience. Purification must precede illumination and perfection. Sacred art, which imitates the way in which the divine Spirit works, requires that the soul of the artist rids itself of its own inclinations and habits, i.e. that it becomes poor, so as to be able to receive the wealth of the divine Spirit; that it reduces to silence its own fantasy and its own predilections, i.e. that it is chaste, so as not to disturb the limpid waters flowing from the divine source; and that it is obedient, so as to be able to imitate the divine Spirit at work, i.e. to be able to work in concert with the divine Spirit.

Now, the Card of the ~~XXII~~Ind Arcanum of the Tarot — "The World" — represents the Dancer holding a magic wand in her hand, and a philter in the other. The wand symbolizes the creative power of realization below of that which is above; she holds it vertically. This is the gesture of actualizing below that which is above — the gesture of sacred art, i.e. the gesture imitating the way in which the divine creative Spirit works.

And the following is what Paul MARTEAU says concerning the philtre that the Dancer is holding in her other hand:

"It is the creative philter of illusion on all the planes of Nature, for man can have both the illusion of love and that of spirituality. The philter is opposed to the wand in the sense that the illusion created by man can give him an ephemeral kingly dignity..." (Paul Marteau, "Le Tarot de Marseille", Paris, 1949, p. 90)

In other words, the Arcanum "The World" has a twofold meaning: it teaches that joy, i.e. the accordance of rhythms, is at the root of creation; and it warns, at the same time, of the danger of seeking for creative joy instead of for creative truth. Thus he who seeks first and foremost for creative joy will drink from the philter the intoxicating potion of illusion of the sphere of the "false Holy Spirit", i.e. the "sphere of mirages", while he who seeks first and foremost for creative truth will not only find it through the sober effort of vertical elevation but will also participate actively in the accordance of rhythms, i.e. creative joy. He will learn the way of the wand, i.e. to put himself vertically in contact with the "sphere of the Holy Spirit" — the sphere of the saints and the celestial hierarchies — by traversing the "sphere of mirages" unperturbed.

The Arcanum "The World" thus communicates to us a teaching of immense practical significance:

The world is a work of art. It is animated by creative joy. The wisdom that it reveals is a joyous Wisdom — that of creative artistic élan, and not that of a technical engineer or an

industrial designer. Happy is he who seeks wisdom in the first place, for he will find that wisdom is joyous! Unhappy is the one who seeks the joy of joyous wisdom in the first place, for he will fall prey to illusions! Seek first the creative wisdom of the world — and the joy of creativity will be given to you in addition.

From this teaching there results an important rule of spiritual "hygiene", namely: that he who aspires to authentic spiritual experiences never confounds the intensity of the experience undergone with the truth that is revealed — or is not revealed — through it, i.e. he does not regard the force of impact of an inner experience as a criterion of its authenticity and truth. For an illusion stemming from the "sphere of mirages" can bowl you over, while a true revelation from above can take place in the guise of a scarcely perceptible inner whispering. Far from imposing itself through force, authentic spiritual experience sometimes requires very awake and very concentrated attention so as not to let it pass by unnoticed. It is often difficult to even notice it, without speaking of being seized or bowled over by it. If this were not so, what good would exercises of concentration and profound meditation be? For all the exercises that all serious esotericism prescribes are necessary in order to render attention so awake and intense that it is in a position to perceive within the calm and silent domain of the depth of the soul where spiritual truth reveals itself. And this latter has the quite pronounced tendency to work gently and gradually, although — as in the case of St. Paul — there are exceptions. But as a general rule, the spiritual world does not at all resemble the surging of the sea — at work to break down the dams holding it back, so as to inundate the land. No, what characterizes the spiritual world, i.e. the "sphere of the Holy Spirit", is the consideration it has for the human condition. The amount and frequency of revelation from above, destined for a human being, is measured with a lot of care, so as to avoid every possible perturbation in the moral and physical equilibrium of this person. What the spiritual world prefers most of all is "reasonable inspiration", i.e. a gentle flow of inspiration which intensifies to the extent that the intellectual and moral forces of the recipient grow and mature. Here a succession of elements comprising a great truth are revealed little by little until the day when the great truth in its entirety shines within the human consciousness thus prepared. Then there will be joy, certainly, but not the perturbation of equilibrium which is intoxication — nor will there be nervous over-excitement or insomnia.

This is the law of the wand that the central personage of the Card of the XXIInd Arcanum is holding in one of her hands. But it is just the opposite which applies to the philter that she is holding in the other hand. There, first and foremost, it is a matter of the joy and intoxication which result from mirage-revelations. The way of working of the "sphere of the false Holy Spirit" is to make human souls convinced of the truth of intellectual or visionary mirages through the intensity of the impression that they produce. "That which excites the most is true" seems to be the criterion advanced by the sphere of mirages.

It is true that the most advanced school of modern depth psychology — advanced in the sense of penetration into the domain of the psychic unconscious — that of Carl Gustav Jung, considers the Numinosum in psychic experience as a manifestation of the dynamic reality of the Unconscious (or Subconscious, or even Superconscious). (By Numinosum is meant that which the soul experiences as something which is irresistibly imposed on it, or which is not mastered — or is even "unmasterable" — by it). The Numinosum is thus a psychic experience (in dream, fantasy-vision, or vision) which —

— through its irresistible fascination — subjugates he who experiences it. The numinosum does not present itself, it imposes itself. Consciousness submits to its action rather than calling it forth. The numinosum as such subjugates man independently of his will (cf. C.G. Jung, "Psychology and Religion"; trsl. R.F.C. Hull, "The Collected Works of C.G. Jung", vol. 11, London, 1958, p. 7)

Now, according to JUNG, the reality of the Unconscious is manifested by action of a numinous character upon consciousness. This is what Jung says concerning the Unconscious: "...the unconscious... by definition and in fact, cannot be circumscribed. It must therefore be counted as something boundless: infinite or infinitesimal. Whether it may legitimately be called a microcosm depends simply and solely on whether certain portions of the world beyond individual experience can be shown to exist in the unconscious — certain constants which are not individually acquired but are a priori presences. The theory of instinct and the findings of biology in connection with the symbiotic relationship between plant and insect have long made us familiar with these things... A general proof of the rightness of this expectation lies in the ubiquitous occurrence of parallel mythologems, Bastian's "folk thoughts" or primordial ideas; and a special proof is the autochthonous reproduction of such ideas in the psyche of individuals where direct transmission is out of the question... Mythologems are the aforementioned "portions of the world" which belong to the structural elements of the psyche. They are constants whose expression is everywhere and at all times the same." (C.G. Jung, "Medicine and Psychotherapy" in "The Practice of Psychotherapy"; trsl. R.F.C. Hull, "The Collected Works of C.G. Jung", vol. 16, London, 1954, pp. 91-92)

The Unconscious — with its numinous action — is therefore not confined to the individual soul; it surpasses it in every direction. Being "something boundless", the Unconscious is the world seen under its psychic aspect. Which means to say that it consists not only of innate, i.e. prenatal, individual tendencies and inclinations, but that it also includes what we have designated as "spheres" — namely the "sphere of the Holy Spirit" and that of the "false Holy Spirit". Action of a numinous character from the Unconscious, thus conceived, is certainly a criterion sufficient to distinguish the manifestation of the reality of the Unconscious from the manifestation of the subjectivity of the individual soul through the latter's spontaneous fantasy, feeling and intellectuality, but it does not at all suffice to distinguish the truth within this reality, i.e. to distinguish the action of the sphere of the Holy Spirit from that of the sphere of mirages. For the sphere of mirages, also, is real — but reality is one thing and truth is another thing. A mirage is certainly real, but it is not true; it is deceiving.

Jung was, at the same time, quite conscious not only of the compensatory — i.e. guiding and correcting — role of the Unconscious, but also of the gravity of the danger courted by human consciousness in submitting to the baleful, unrestrained influence of the Unconscious. For him this influence could be auspicious or baleful — which corresponds to the teaching of Hermeticism concerning these two spheres, i.e. that of the Holy Spirit and that of mirages.

Here is what he said concerning the danger which menaces mankind on account of the Unconscious:-

"Psychology constitutes nothing less than the most indispensable knowledge that we have. Indeed, it is apparent with an increasingly blinding clarity that that which

constitutes the greatest danger threatening man is not famine or earthquakes or microbes or cancer but man's well being. The cause of this is quite straightforward: there still does not exist any effective protection against psychic epidemics — and these epidemics are infinitely more devastating than the worst catastrophes of Nature! The supreme danger which menaces both the individual and the populace as a whole is psychic danger. With regard to this, our understanding proves to be quite powerless, which is explained by the fact that rational arguments act on the conscious — but on the conscious alone — without having the least effect on the unconscious. Consequently, a major danger for man emanates from the mass, i.e. the crowd, at whose core the working of the unconscious accumulates — first muzzling, then stifling the pleas for reason on the part of the conscious. Every organization of a crowd constitutes a latent danger, like that of piling up dynamite. Because it produces effects that no one wanted, and which no one is able to hold in check! For this reason one must ardently hope that psychology — knowledge of psychology and achievements in the domain of psychology — will spread on such a scale that human beings will finally understand the source of the supreme danger hanging over their heads. It is not by arming themselves to the teeth, every country of itself, that nations will be able, in the long run, to preserve themselves from the terrible catastrophes occasioned by modern war. Accumulated arms demand war! On the contrary, would it not be preferable in future to guard against and to avoid the conditions delineated at present — in which the unconscious breaks down the dams of the conscious and dispossesses the latter, making the world run the risk of inestimable devastation?" (C.G. Jung, "L'homme à la découverte de son âme"; French trsl. by R. Cahen, Geneva, 1944, pp. 402-403 — epilogue written for this French edition by Jung and dated Küsnacht-Zurich, January, 1944)

This is a warning from a man who speaks with real knowledge — with more knowledge, in fact, than many an authentic occultist — thanks to his prodigious experience accumulated during a long life directed by the will to heal. And it was this will to heal which made him first of all an explorer and then an expert in the world of depths, the door to which is the human soul. —

But let us return to the Arcanum "The World" — the Arcanum of movement, i.e. of the "how" of moving that which is moved by that which moves.

Until now we have been occupied with the central figure of the Card, i.e. with joyous Wisdom with her wand and philter, and with the way in which the wand moves consciousness as well as with the way in which the philter moves it. The movement emanating from the "sphere of the Holy Spirit" and that emanating from the "sphere of mirages" — the two movements corresponding to the wand and the philter — have this in common: that they move, as it were, from outside or above the human soul and the world of action. In order to understand the whole Arcanum of movement, i.e. the world, it is still necessary to consider the movement immanent in beings and things. This latter is represented in the Card by the garland which surrounds the central figure, and by the four figures — the three animals and the angel — in the four corners of the Card, outside of the garland.

The garland represents the movement immanent in growth and the four figures symbolize the

movement immanent in basic instinct, or what the ancients called the "Four elements". For the four elements — "fire", "air", "water" and "earth" — are not chemical substances, or even states of matter (namely warmth, gaseous, liquid and solid), but rather modes of movement immanent in all substance... mental, psychic, organic and also inorganic. They are therefore the four fundamental instincts immanent in the world-in-movement; and this is why they are depicted in the tradition of religious iconography in general — as also in the Card of the Arcanum "The World" — as the cosmogonic quaternary of the Bull, the Eagle, the Lion and the Angel.

"The Angel and the three sacred animals are represented in the firmament by stars of first magnitude located at the four cardinal points: Aldebaran, or the eye of the Bull; Regulus, the Heart of the Lion; Altair, the Light of the Eagle; and Fomalhaut in the southern Fish, which absorbs the water poured out by the Waterman. These stars mark the extremities of a cross whose center is the polar star which, because of its immobility in the middle of the celestial rotation, corresponds in the Arcanum ("The World") to the young girl framed in an oval of greenery depicting the zone of the ecliptic." (Oswald WIRTH, "Le Tarot des imagiers du moyen âge", Paris, 1927, p. 220)

The idea underlying this correspondence between the four "sacred animals" of the Evangelists and the stars of the signs of the zodiac is the zodiacal or cosmic significance of the four "cosmic instincts" or "elements". It attributes a universal and also a stable function to them in the planetary world of movement, just as the fixed stars are attributed with this function in the zodiac.

But it is not the constellations of the zodiac which manifest the principle of the quaternary of cosmic "elements" or cosmic "basic instincts". This principle is found manifested in the ineffable name of God — the Tetragrammaton: יהוה (YOD-HÉ-VAV-HÉ) — the imprint of which on a cosmic scale constitutes the quaternary in question. For what we know as the category (i.e. the structural disposition of our intelligence) of causality — with its quaternary of effective causes, formal causes, material causes and final causes — is only a special case of this imprint. Indeed, we would not know how to perceive order in the universal movement that we call "the world" if we did not apply causality, that is to say, if we did not distinguish what moves from what is moved, what forms from what is formed, the source from the aim, the beginning from the end. Without the application of causality to universal movement, we would be able only to contemplate it "open-mouthed", instead of being able to derive from it a "universal evolution", a "universal history", and a "law of gravitation" — and also to find the causes of illnesses, disasters, and all the dangers which lie in wait for us, so as to foresee them and avert them.

Now, that which manifests itself in the structure of our intelligence in the guise of the category of causality — which is revered by Cabbalists in the guise of the ineffable name of God, and which occupies the central place in Pythagorean philosophy in the guise of the sacred Tetrad — is what is manifested again in the guise of the quaternary of cosmic "instincts" (or the Sacred Animals of the Apocalypse and the Prophet Ezekiel), i.e. the quaternary of spontaneous impulsion, reaction, transformability and foldability (or enfolding), or the four elements: Fire, Air, Water and Earth.

Impulsion, movement, formation and form — these four elements are at work everywhere.

They are to be found both in intellectual and in psychic and biological activity, both in so-called "inorganic" matter and in organic matter, both in the macrocosm and in the microcosm. An eminent Christian Hermeticist, Dr. Paul CARTON — now (regrettably) deceased — made a precious contribution to the living tradition of Christian Hermeticism with his masterly work on the four temperaments entitled "Diagnostic et Conduite des Tempéraments" ("Diagnosis and Behavior of the Temperaments"), where the four temperaments (Bilious, Nervous, Sanguine and Lymphatic) are not only described phenomenologically but also are explained as a manifestation of the universal law of the quaternary. We read there:—

"Ancient Wisdom drew from the enigma of the Sphinx the four fundamental rules of human conduct: to know with the intelligence of the human brain; to will with the strength of the lion; to dare or to elevate oneself with the audacious power of the wings of the eagle; to be silent with the massive and concentrated force of the bull.

Applied to the behavior of the temperaments, the allegory of the Sphinx teaches that man — in order to build himself wholly and to develop himself harmoniously — must normally cultivate, balance and hierarchize within himself the four essential functions of human life: the willful energy of the bilious, the reflective understanding of the nervous, the vital power of the sanguine, the self-control of the lymphatic."

(Paul Carton, "Diagnostic et Conduite des Tempéraments", Paris, 1961, p. 20)

The four temperaments are, again, a special case of the universal quaternary of impulsion, movement, formation and form, of the four elements — Fire, Air, Water and Earth. And at the basis of these four elements the quaternary of the motive instinct immanent in the world is found. This instinct in turn reflects the four cosmic entities which bear the MERKABAH (the divine Chariot) — the Angel, the Eagle, the Lion and the Bull from Ezekiel's vision of the Chariot and from the vision of St. John. The latter describes them as follows:

"The first living creature was like a lion, the second living creature like an ox, the third living creature had the face of a man, and the fourth living creature was like a flying eagle." (Revelation iv, 7) — while Ezekiel stresses their fundamental unity by saying:

"As for the likeness of the faces of the four living creatures, each had the face of a man in front; all four had the face of a lion on the right side; all four had the face of an ox on the left side; and all four had the face of an eagle at the back." (Ezekiel i, 10).

They are a unity because the divine name, the Tetragrammaton, is a unity (which, however, is made up of four elements) and because they represent this name, which is the divine Chariot.

Thus, the Zohar says concerning the four HAYOTH (living creatures) of Ezekiel's vision:

"It is written concerning them, "And the likeness of their faces is as the face of man" (Ezekiel i, 10). They are all embraced in that likeness, and that likeness embraces them all... These likenesses are engraved on the throne — the

supernal chariot which is comprised in the four letters of the Tetragrammaton, which is the name that comprises all... and the throne is decorated with these likenesses, one to the right, one to the left, one in front, and one behind, corresponding to the four corners of the world..." (Bereshith 19a; trsl. H. Sperling and M. Simon, "The Zohar", vol. i, London-Bournemouth, 1949, pp. 80-81)

The Zohar not only says that the four letters of the Divine Name (Tetragrammaton) correspond to the four corners of the world — the four cardinal points: East, West, North and South — but also speaks of Michael (whose likeness is as the face of man) directing himself towards the North with all the faces turned towards him (Bereshith 18b). In the further discourse it is said:

"The Ox (i.e. the living creature with the face of an ox) ascends to seek guidance and gaze in the face of man... the Eagle ascends to seek guidance and gaze in the face of man... the Lion ascends to seek guidance and gaze in the face of man... "Man" contemplates all of them, and all ascend and contemplate him." (Bereshith 19a, trsl. p. 80)

The fourth living creature of Ezekiel's vision — the Angel (or the "man") — is thus the synthesis of all of them. Now, the Zohar describes how the Hebrew word SHINAN (Angel) embodies the mystery of the four living creatures:

"(On) the chariot of God are myriads of thousands of SHINAN (Angels)" (Psalm lxxviii, 15): the word SHINAN expresses by means of its initials all the faces, the SHIN standing for SHOR (ox), the NUN for NESHER (eagle), and the ALEPH for ARYEH (lion), and the final NUN representing by its shape man, who walks erect, and who mystically combines male and female." (Bereshith 18b; trsl., pp. 79-80)

All these myriads of thousands of Angels — continues the ZOHAR — issue from the archetypes symbolized by the name SHINAN, and from these types they diverge into groups (characterized by their respective faces). All the Angels with faces other than the face of man have two faces — firstly, that which is their particular one, and secondly, that which they have borrowed from the "man" by contemplation of the face of man (i.e. in beholding Michael): by reflecting the characteristic of strength (E L), for Angels with the face of the bull; by reflecting the characteristic of greatness (G a d d o l), for those with the face of the eagle; by reflecting the characteristic of power (G h i b o r), for those with the face of the lion. The "man" contemplates all the other faces, and they "all ascend and contemplate him". It is thus that they all receive the particular imprint of the "man", who is characterized by the name "tremendous" (N O R A). For this reason, the names by which the Holy One is called in the Scripture are (Nehemiah ix, 32):—

"The strong, the great, the mighty and the tremendous"

These four names are engraved upon the chariot of God

"which is comprised in the four letters of the Tetragrammaton (Y H V H), which is the name that comprises all... These four supernal names bear along the throne, and the throne is comprised in them... It descends with its burden like a tree laden with branches on all sides and full of fruit. As soon as it descends, these

four likenesses come forth in their several shapes emitting bright flashes which scatter seed over the world." (Bereshith, trsl. pp 80-81)

This is the moving account from the Z o h a r — which emanates such fascinating and rejuvenating freshness — concerning the chariot of God and the four Spirits of the four elements whose symbols are found represented in the four corners of the Card of the Arcanum "The World".

The three-colored garland surrounding the central figure portrays the idea of the immanence of all passivity (blue color), all activity (red color) and all neutrality (yellow color) in the world-in-movement — the world of impulses emanating from the four Spirits of the four elements. These three colors signify the three essential modes of energy — passivity (latency), activity (deployment), and neutrality (harmony of equilibrium) — described in the Bhagavad-Gita and designated as the three qualities tamas, rajas and sattva, which are the modes of manifestation of the four elements.

Thus "S a + t + v a action is that... which is performed in the Shastras, which is performed without attachment, desire or aversion, and without the desire for any fruit by the performer.

Raja action is that which is attended with great trouble and which is performed by one who desires for the fruit of action, and who is filled with egoism.

Tama action is that which is performed from delusion, without regard to consequences, and with one's own loss and injury as well as of others.

Sattva agent is he who is free from attachment and egoism, who is full of constancy and energy, and who is unmoved both in success and failure.

Raja agent is he who is full of affections, who desires for the fruit of actions, who is covetous, cruel and impure, and feels both joy (in success) and sorrow (in failure).

Tama agent is he who is void of application, who is without discernment, who is obstinate, deceitful, malicious, idle, desponding and procrastinating." (Bhagavad-Gita, xviii, 23-28; trsl. M.N. Dutt, Bhishma Parva xlii, 23-28 in vol. vi, 1897 of "The Mahabharata," 18 vols., Calcutta, 1895-1905)

One can amplify indefinitely the manifestations of the three qualities (gunas) in all domains of existence. Thus the mineral kingdom is in the tamasic state, the animal kingdom is in the rajasic state, and the plant kingdom is in the sattvic state. The sage (brahmin) is in the sattvic state, the warrior (kshatriya) is in the rajasic state, and the servant (shudra) is in the tamasic state. The sun is sattvic, lightning is rajasic and the moon is tamasic, etc. It is always a matter of equilibrium (sattva), activity (rajas) and passivity (tamas), which are the modes of manifestation of the four elements.

Now, the three-colored garland is the field of manifestation of the four elements acting at the heart of life's phenomena in the guise of vital élan, inherent in the current of life. It is "the river flowing out of Eden to water the garden, which divided and became four rivers" (Genesis ii, 10). The ancient Greeks named the river which divides itself into four branches the "ether", which is divided into four elements, i.e. Fire, Air, Water and Earth. Hindu doctrine names the fifth element, which is the root of the four elements, "a k a s h a", generally translated by "ether". And medieval alchemy sets great store on the quintessence ("quinta essentia", or "fifth essence") at the root and basis of the four elements. Thus, we read in "Hermetis Trismegisti Tractatus

vere Aureus. De Lapidis philosophici secreto, cum Scholiis Dominici Gnosti" (Leipzig, 1610) – "Divide lapidem tuum in quatuor elementa... et conjunge in unum et totum habebis magisterium." – "Divide your stone into four elements... and rejoin them as one, and you will have the whole magisterium."

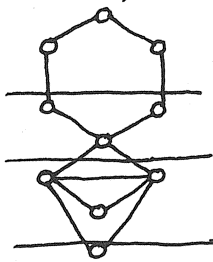
That is, the magisterium or "know-how" of the "great work" is the separation of the four elements from the "prima materia" ("primal substance") and then the realization of their unity in the "quinta essentia" (or "ether" of the ancients – cf. Aristotle, *De coelo* i, 3).

This corresponds to the context of the Card of the Arcanum "The World", where there are four figures in the corners of the Card, with the Dancer at the center. The three-colored garland which surrounds her represents the intermediary stage of the analysis 1-3-4 or of the synthesis 4-3-1 (i.e. the progress of the four elements to the three "qualities" or "gunas", and of the three "qualities" to the unity of the "quintessence"). The three "qualities" correspond to the three "regimina" (regimens) of alchemy, through which the four elements are transformed and then synthesized in the quintessence. Thus, the first "regimen" transforms Earth into Water; the second "regimen" transforms Water into Air; and the third "regimen" transforms Air into Fire. (∇ into ∇ , ∇ into Δ , and Δ into Δ). The Arcanum "The World" is therefore that of Analysis and Synthesis. It teaches the art of distinguishing, within the totality of the experience of movement, the illusory from the real (the two hands of the Dancer with the philter and the wand), then the three "colors" ("gunas" or "regimina") of movement, and lastly the four "elements" or impulses inherent within all that is in motion. And it also teaches the art of "perceiving" (alchemically realizing) the basic unity of the four "elements", the three "colors", and the two "effects", i.e. the "quintessence".

Or, speaking Cabbalistically, the Arcanum in question is that of the unfolding of the sacred name of God and of its subsequent refolding – the two operations being analogous to the work of creation and that of salvation.

–/ (Whoever wishes to penetrate this thesis to the relevant details should consult Professor Friedrich WEINREB's masterly work "De Bijbel als Schepping" (in Dutch) ("The Bible as Creation") available in German and English translation (The Hague, 1963).) /–

It goes without saying that one could extend the analysis (followed by subsequent synthesis) of the Arcanum "The World" further – much further indeed. One could, for example, establish the role of the four elements in the four planes or "worlds" – namely, the world of Emanation, the world of Creation, the world of Formation, and the world of Action. (Atziluth, Briah, Yetzirah, and Assiah) – according to the Sephiroth Tree: by taking the ten Sephiroth for each plane and by summarizing for each plane (by means of synthesis) the result obtained.



World of Emanation (Atziluth)

World of Creation (Briah)

World of Formation (Yetzirah)

World of Action (Assiah)

If we were to do this, what would we obtain?

We would obtain the system of the minor Arcana of the Tarot, i.e. the four times ten cards numbered 1 to 10 and the four times four figures synthesizing the teaching of the four

elements in relation to the four worlds. We would thus obtain the forty numerical cards, and the sixteen cards of figures, of the system of minor Arcana of the Tarot, i.e. ten numerical cards of Pentacles, ten numerical cards of Swords, ten numerical cards of Cups, and ten numerical cards of Wands, as well as the four cards of figures of pentacles, four cards of figures of swords, four cards of figures of cups, and four cards of figures of wands. With regard to the sixteen cards of figures, the correspondence between the four worlds and figures is: Knave — world of action; Knight — world of formation; Queen — world of creation; King — world of emanation. Concerning the four "suits" — Pentacles, Swords, Cups and Wands — they correspond exactly to the structure of the sacred Name Y H V H and, consequently, to the four elements. Wands represent the emanating principle, the Y O D of the divine Name; Cups represent the conceiving principle, the first H É of the divine Name; Swords represent the formative principle, the V a v of the divine Name; and Pentacles symbolize the principle of form, the second H É of the divine Name.

The fifty-six minor Arcana of the Tarot are, therefore, simply a development from the last Major Arcanum of the Tarot, "The World", developed rigorously — Cabbalistically and mathematically — where systematization is pushed so far that one asks oneself involuntarily if it is not a matter of a rationalistic performance, pure and simple. Indeed, it is difficult to accept, in the first instance, the minor Arcana of the Tarot as Arcana, in the sense of the Major Arcana that we have been meditating upon. For the rational arrangement so jumps out at one that one is tempted to reject it as "playing around" and therefore as something far inferior to the Major Arcana of the Tarot!

And even so, there was a school (that of St. Petersburg in the first quarter of this century, mentioned in Letter XXI) where it was taught that the so-called "minor" Arcana of the Tarot are in reality Major Arcana in the sense that they signify a more elevated degree of knowledge and experience than that corresponding to the so-called "Major" Arcana of the Tarot. The Minor Arcana are to the Major Arcana as the upper school is to the lower school — such was the accepted thesis at the school in question.

Now, after more than 45 years of effort and study have elapsed, I must tell you, dear Unknown Friend, that the above thesis does not do justice to the Arcana of the Tarot — either to the Major or to the Minor Arcana of the Tarot. For the Major Arcana are reduced in this thesis to the role of a preparatory school for the Minor Arcana — which they are, thanks only to the use that the said school made of them. And the use that was made of the Major Arcana was that of a framework for an encyclopedic teaching concerning the Cabbala, Magic, Astrology, and Alchemy. As the Major Arcana lend themselves marvellously to the task of serving as a framework for such an encyclopedic teaching, they were therefore made use of for this purpose. Thus, the Major Arcana played the role of a general teaching program for the traditional occult sciences, aiming at giving general knowledge concerning their nature and methods, while the role of psychurgical practice was reserved for the Minor Arcana, i.e. the transformation of consciousness rising from plane to plane, which followed, as it were, as the upper school follows on from the lower school (the "lower school" being that of the Major Arcana). However, the Major Arcana are not, in their totality, a teaching program for the occult

sciences, but rather a school of meditation aiming at awakening consciousness to the laws and forces — to the Arcana — which are at work beneath the intellectual, moral and phenomenological surface. And the Minor Arcana constitute a systematized summary of experiences gained during meditation on the Major Arcana, in the guise of amplification — analysis and synthesis pushed to the extreme — on the Major Arcanum "The World". They are, if you like, a detailed elaboration of the Major Arcanum "The World" — or, again, its application in the domain of the various planes of consciousness, rising from the plane of action to the plane of emanation.

As it would ask too much of your forces, dear Unknown Friend, if I were to present you — in addition to the present twenty-two meditations on the Major Arcana of the Tarot — another fifty-six meditations on the Minor Arcana, and as, also, the time necessary for this task is lacking, I invite you, dear Unknown Friend, to do this work yourself, to write — in the manner of these Letter-Meditations — Letter-Meditations on the Minor Arcana of the Tarot.

It is so as to facilitate this task that I propose the following considerations, which can serve as a key to the Minor Arcana of the Tarot. These are:—

The Minor Arcana of the Tarot represent the way of ascent from consciousness belonging to the world of action (the phenomenal world) through the world of formation and the world of creation to the world of emanation. Thus, it is a matter of four degrees (including the summit) of ascent from the world of sensual and intellectual imagery, which corresponds to Pentacles, to the world (or degree) of destruction of this imagery — or the "wilderness" — which corresponds to Swords, so as to attain to that degree of spiritual poverty which is necessary to become a receptacle for revelation from above — which degree corresponds to Cups. The summit is obtained when the cup-of-consciousness which receives the revelation from above is transformed — by cooperating with revelatory action — into this latter. It then becomes revelatory activity itself, being actively united with the "world of emanation". Then the degree of Wands or Sceptres is attained, i.e. that of pure creative activity.

Therefore the way begins in the world of Coins or Pentacles. This is the world of the imagery of facts, intellectual constructions and imagined ideals. There, consciousness surrounds itself with a world of images — on the one hand the memories of experiences, and on the other hand the formulas and schemes of the intellect, as well as those of moral imagination, which latter we call "ideals". This world of images is neither reality nor illusion. It consists of values-images corresponding to reality and which are therefore "convertible" into reality; for this reason "coins" are its symbol. For just as pieces of money are not themselves board, heating and lodging but can be converted into board, heating and lodging, so do memory images and the formulas and schemes of the intellect and moral imagination represent realities — beings "worths" that may be converted into reality.

Now, the world of Coins — the world of images — has a twofold significance. It signifies, on the one hand, the wealth acquired by consciousness, and on the other hand it signifies the totality of that which must be renounced if consciousness wants to come to spiritual reality. Because in order to convert money into real things, i.e. in order to buy them, one has to pay.

One has to become "poor in spirit" in order to have the kingdom of heaven.

Now, this payment, where one divests oneself of one's wealth of spirit, is that of Swords. There, the images-values (or Coins) that one has struck through intellectual, moral and artistic effort are destroyed, one after the other, in the same (Sephirothic) order in which they were formed. This can last an instant, an hour, or decades. With St. Thomas AQUINAS it took the time of a single ecstasy, while with Plato it seems that it was a slow process extending over several years. With respect to St. Thomas, it was probably at the end of 1273 that he underwent the decisive ecstasy. It lasted so long that his sister, with whom he was staying at the time, became concerned and thus questioned Brother Reginald (Raynald). "Qui dixit ei:

"Frequenter Magister in spiritu rapitur cum aliqua contemplatur: sed nunquam tanto tempore, sicut nunc, vidi ipsum sic a sensibus alienum." Unde post aliquam horam iuit socius ad Magistrum, et trahens ipsum per cappam fortiter, quasi a somno contemplationis ipsum ultimo excitavit. Qui suspirans dixit: "Raynalde fili, tibi in secreto revelo prohibens, ne in vita mea alicui audeas revelare. Venit finis scripturae meae, quia talia sunt mihi revelata, quod ea quae scripsi et docui modica mihi videntur, et ex hoc spero in Deo, quod sicut doctrinae meae sic cito finis erit et vitae."

("Who said to her: "The master is often caught up in spiritual rapture when he contemplates anything: but I have never before seen him taken out of his senses for so long." And so, after about an hour or so, the socius, i.e. Brother Reginald, went to the master, and tugging hard at his cloak, finally woke him out of his sleeping contemplation. He said with a sigh: "Reginald, my son, I reveal to you something in secret, forbidding you to reveal it to anyone as long as I live. I have come to the end of all my writing, because such things have been shown to me, such that all that I have written and taught now seems to me very insignificant, and this leads me to hope in God, that as I have come to the end of my teaching, so very soon will I come to the end of my life.") (William of Tocco, "Vita Sancti Thomae Aquinatis", ch.47; cf. P. Mandonnet, "La Canonisation de S. Thomas d'Aquin", "Mélanges Thomistes" (1923), pp. 1-48, esp. p.8)

The ecstasy that St. Thomas underwent persuaded him that all that he had written and taught was of little significance (ea quae scripsi et docui modica mihi videntur). This is a case of passing through the sphere of Swords.

Concerning the other "rich man", PLATO (whose works, in eight volumes, are before me as I write these lines), he made the astonishing statement in his letter to the parents and friends of Dion (Plato's VIIIth Letter, which the ancients designated with the name of the "great letter" - ἡ μεγάλη ἐπιστολή - written by Plato at about the age of seventy-five):

"I have written no treatise on these matters (reality - τὸ ὄν), nor shall I ever write one. These matters cannot be expressed in words as other subjects

can, but after persistent occupation in the study of these matters, after living for some time with them, suddenly a Flash of understanding, as it were, is kindled by a spark that leaps across, and once it has come into being within the soul it proceeds to nourish itself." (Plato, Seventh Letter 341, c-d; cf. trsl. by R.S. Bluck in "Plato's Life and Thought", London, 1949, p. 174)

Thus Plato, at about the age of seventy-five, bears judgement on his philosophical work: "I have written no treatise on these matters..." (which he describes in this letter as "the matters with which I concern myself"). Either Plato is mocking (but irony of this kind is as far as possible from the general tone of the VIIth Letter), or he is serious and declaring himself to be a contemplative, i.e. that the enormous work that he did in the domain of argumentation with its four elements — words (or names, ὄνομα), definitions (λόγος), images (εἰδωλόν), and science (ἐπιστήμη) — is not suited to the knowledge of Being (οὐσία, τὸ ὄν) that he calls simply "the matters with which I concern myself" (περί ὧν ἐγὼ σπουδάζω) and that his endeavor aspires towards mystical intuition of Being itself. And this endeavor occupied him so completely in his last years that it seemed to him that he could affirm that he had never written anything on "the matters with which I concern myself" (Seventh Letter 341 c).

This is another case of the passage through the sphere of Swords. Plato, as did St. Thomas Aquinas, arrived at the "spiritual poverty" which is necessary to become a "cup" and "scepter" (or "wand"), i.e. to become a receptacle for the revelation of Being, and then to become an active cooperator — which means to say i n i t i a t e d.

The "worlds" or "spheres" of Pentacles (Coins), Swords, Cups and Wands correspond to the degrees of the traditional way of preparation, purification (purgatio, κάθαρσις), illumination (illuminatio, φωτισμός) and perfection (perfectio, unio mystica, τὰ τέλη).

What one acquires through observation, study, reasoning and discipline constitutes the degree of preparation, or the world of Coins.

This "world" exposed to the action of the breath of the Real, constitutes the degree of purification, or the "world" of Swords.

That which remains after this trial becomes the virtue or faculty of the soul to receive illumination from above. This is the degree of illumination, or the "world" of Cups.

And, lastly, to the extent that the soul raises itself from receptivity to active

cooperation with the Divine, it is admitted to the degree of perfection, or to the "world" of Scepters or Wands.

These are the things which can serve as a key to the Minor Arcana of the Tarot, for your work, dear Unknown Friend, on these Arcana.

Adieu, dear Unknown Friend.

Festival of the Holy Trinity

21 May 1967.

